

THE SPIRIT OF MISSIONS

FORWARD MOVEMENT NUMBER



PLAY UP! PLAY UP! AND PLAY THE GAME!
Recreation Ground at Buoz University Wuchang

JANUARY 1911

10 CENTS A COPY

Episcopal Theological School Cambridge, Mass.

FACULTY

Rev. George Hodges, D.D., D.C.L., Dean
Homiletics and Pastoral Care, and Liturgics

Rev. P. H. Steenstra, D.D. (Emeritus)
Interpretation of the Old Testament

Rev. Henry Sylvester Nash, D.D.
Interpretation of the New Testament

Rev. Maximilian Lindsay Kellner, D.D.
Literature and Interpretation of the
Old Testament

Rev. Edward Staples Drown, D.D.
Systematic Theology

Rev. Philip M. Rhinelander
History of Religion and Missions

Rev. Henry Bradford Washburn
Ecclesiastical History

Rev. Hughell E. W. Fosbroke, D.D.
History and Religion of Israel

Mr. Robert A. Woods
Sociology

Mr. William Alden Paul
Music and Reading

Access without charge to Harvard University
libraries and many courses of special lectures.
Men prepared to meet present problems, the-
ological and social. Opportunities for city mis-
sion work in Boston under experienced direction.

For Catalogue or other information apply to
the DEAN.

The General Theological Seminary

Chelsea Square, N. Y. City

**The Very Rev. Wilford L.
Robbins, D.D., LL.D., Dean**

This is the only Seminary under the
control of the General Convention of
the Episcopal Church.

The regular Course of three years
covers a thorough study of all the
usual departments of Theological train-
ing, and Students, after the first year,
may specialize in certain Departments.

Students may, without extra charge,
under the advice of the Dean and
Faculty, attend certain courses at
Columbia University.

Scholarship aid is given when needed.
For details address

THE DEAN,

1 Chelsea Square.

The Divinity School of the Protestant Episcopal Church in Philadelphia

FACULTY

Rev. WILLIAM M. GROTON, S.T.D., Dean.
Systematic Divinity.

Rev. A. D. HEFFERN, D.D.,
New Testament Literature and
Language.

Rev. LUCIEN M. ROBINSON, S.T.D.,
Liturgics, Church Polity and Canon
Law.

Rev. JAMES ALAN MONTGOMERY, Ph.D.,
S.T.D., Old Testament Literature and
Languages.

Rev. GEORGE C. FOLEY, D.D.,
Homiletics and Pastoral Care.

Rev. J. CULLEN AYER, Jr., Ph.D.,
Ecclesiastical History.

**SPECIAL INSTRUCTION IS GIVEN
TO THOSE PREPARING FOR
THE MISSIONARY FIELD
EXCHANGEABLE CREDITS WITH
THE UNIVERSITY OF
PENNSYLVANIA**

For Catalogue send to the Dean, Rev. WILLIAM
M. GROTON, S.T.D., 5000 Woodland Ave., or
the Secretary, Rev. THOMAS J. GARLAND,
Church House, 10th and Walnut Sts., Philadelphia.

Galen Hall



Hotel and Sanatorium

ATLANTIC CITY, N. J.

Our Elegant Stone, Brick and Steel
Building, with Every Comfort and
Superior Table and Service, is an
Ideal Place for Fall and Winter.

Our Department where Baths are
given for Health or Pleasure, with
Trained Attendants Only, including
Electricity, has been a great help to
many.

F. L. YOUNG,
General Manager

WANTED

From every person in the Church over ten years of age, for the work of the Church's Mission, a minimum gift of

10 CENTS A WEEK

Those who can give in tens and hundreds and thousands of dollars are expected so to do.

Give what *costs*, according to your ability, and receive the blessing!

See page 32 of this issue.



Copyright, Underwood & Underwood.

"Tell it out among the heathen that the Lord is King"

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVI.

January, 1911

No. 1

THE PROGRESS OF THE KINGDOM

AS a cheerful young veteran of seventy-five years THE SPIRIT OF MISSIONS sends greetings to its readers

The New Year throughout the Church. They are joyful and expectant greetings,

for never did the cause for which we stand face a brighter and more inspiring day than that which opens with the Year of Grace 1911. Certainly in our own Church this is true, and quite as true, no doubt, in other Christian bodies the world over. Last year was a year of visions. One after another they crowded upon the Church, and even the dull and the unwilling among us have caught passing glimpses of their glory and have heard some echo of their message.

The first vision was that of ourselves enlisted in a great campaign; finding a cause splendid enough to awaken the best that is in us of loyalty and love; hearing our Master's call to world-wide service, and answering it with cheerful courage and glad devotion. This vision thousands of men saw last year for the first time, and, seeing it, realized that in the Christian life there are possibilities far greater and services more worthy of a man's rendering than any they had before recognized. They saw, too, that in their hands they hold the power to do this thing if they will. The means by which the vision

came was called the Laymen's Missionary Movement, but the source was the Spirit of God.

The second vision was that of a world so wide, a need so great, and an opportunity so wonderful that the Church seemed to be set upon a mountain-top, while outstretched at her feet lay the kingdoms of the world, and the voice of One who was lifted up that He might draw all men unto Him, seemed to say: "All these are mine! See how they grope, seeking Me blindly through the darkness! See how they are destroyed for lack of knowledge! Help Me to win them to My love!" Men called this mount of vision the Edinburgh Conference, but those who stood upon it knew that the Christ was there; and they have tried to interpret His message to their fellow-Christians.

The third vision flashed forth in our own General Convention. It was the vision of a united Christianity, setting itself to heal the sores and bind up the wounds of a dying world. Suddenly it came, without programme or premeditation. Still so formless that even those who love it most do not undertake to say how it may be accomplished, it is—as all must feel—a gracious vision, and well worthy of those who are called to be the sons of God. Though the steps thereto lie as yet in the shadow, the road has more than once been pointed out. It

lies along the highway of a wider and more self-forgetting service. The seers of other days have seen it, and have prayed that the Church might have grace to tread that path with trust and patience and good cheer. Phillips Brooks saw it, though men only partly understood his message. James De Koven saw it, yet few responded when he said: "Let us remember that the questions which divide us are infinitely petty in the light of the work we are called to do. Let us, with one heart and one soul find our unity, not in any intolerant assertion of our own views, but in the work—the mighty work—for Christ and for the dying souls of men, which will bind us all to the cross of a loving Saviour, and in Him to one another."

Please God the Church may now be ready to respond!

These are the visions of the year just passed: Men setting about their Master's service; a world which waits His coming, and a Church desiring to be used by Him as a more effective instrument to accomplish His great purposes.

With such ideals challenging us, are we not justified in saying that this is the best day in which a Christian man could live? For it is the day when some part, at least, of the vision may be translated into action. Let us see to it that it does not "fade into the light of common day," and that when this new year draws to a close we may be able to say: "I was not disobedient unto the heavenly vision."

WE need enter no excuse for making this a Forward Movement Number. It must be evident that we could not do

Forward Movement Number

less. The conditions of our missionary work, the stimulus which is being felt throughout the Church and the opportunities for enlarged service which we dare not slight, combine to make a call which our Board of Missions must voice, and has voiced, to every member of every congregation.

And we are confident that the Church

as a whole wishes to respond. If you can show to American men—and especially to American Churchmen—that a great and urgent thing is waiting to be done, they will be found ready to take their part in the work. But they want—and it is their right to have—something more than hortatory appeal and "inspirational" exhortation; they want facts and figures—they want a definition of ways and means.

Christian men to-day do not love their Master less than did the men of the middle ages. They are ready to join a crusade, but it must be no ill-considered product of headlong zeal and sentimental inexperience. Convince them that the cause is worthy, that the need is real, that there is a practical way of doing the work, that it will indeed set forward the Kingdom of Christ—do these things, and the result is certain.

Some small beginning toward this end we hope to make in the present issue. We shall try to show what should be done, why it should be done, and how it may be done. More than this, we shall tell how, in certain instances, it *has been done*.

A Call to the Backward

Yes, it has been done. At the very outset we make grateful acknowledgment of the splen-

did missionary zeal which has already been manifested by individuals and parishes; by whom, and only by whom, the work accomplished in the past has been made possible. The Board knows well how much of appreciation and gratitude it owes to such. But these very men and bodies of men, will be the first to greet with thankfulness the call for a forward movement, and will make a noble response.

While in effect a call to the whole Church, this is especially a call to the backward. It seeks to waken the slumbering among us and set them on their feet in the ranks with their faces toward the field where Christ calls us to share in His victories. Its purpose is to reach the unreached; its slogan is "every

member!" and "every week!" No one doubts that here lies the explanation of past failures—the great cause of all our weakness. If he does, facts and figures will soon convince him. Not so much in the larger generosity of a few as in the systematic co-operation of the many shall we find our real strength.

Not a Spasm * For, let it be understood, this is not a temporary effort to meet a passing

need. It is not a spasmodic endeavor to extract from the Church a certain amount of money for a special purpose; it is not a forced draught upon the Church's enthusiasm in the attempt to fan it to a hotter flame and so produce a conspicuous burst of speed. It is a campaign of sane and serious advance, of better education concerning the Church's mission and every Christian man's share therein. It is an appeal to the Church to recognize the moving of God's Spirit, and enter, where He leads the way, into a wider sphere of quickened life and conscious service. The results, of course, will be a new sense of responsibility and a larger giving, but these are not in themselves the end sought. They are only signs that a deeper and more vital thing is coming to pass.

Let us not say, therefore, "There's a campaign on in our Church to raise an extra half-million of dollars this year for missions." That is to state the case backward. It would be unfortunate and injurious if any sum of money were put in the forefront as the great goal to be striven for. Let us rather say: "We are trying to reach men, as they have not before been reached, with the call of the new crusade, whose aim is to win, not Palestine, but the world for Christ, and we hope that the response will be made so evident through the gifts of the Church that the needs outlined by our Board of Missions will be supplied."

To move forward with such an aim will mean no mere spasm of generosity, but a distinct advance to a higher vantage-ground of opportunity and achievement from which retreat is unthinkable.

FOR more than a year no consecration of a bishop took place in the American Church; this was unusual.

On October 20th, 1909, Dr. Lloyd was consecrated Bishop-Coadjutor of Vir-

ginia. His was the fifth consecration within that year. There had been three in 1908, a like number in 1907, and six in the preceding year—to go no further back. The year 1910 was a blank in this respect until, just at its close, came two consecrations of missionary bishops. The Very Rev. George Allen Beecher was consecrated for Kearney in his cathedral at Omaha on St. Andrew's Day, November 30th, and took up his work the following day. On December 15th, at Waco, Tex., the Rev. Edward Arthur Temple was consecrated as the Bishop of North Texas, which thereby became a fully-equipped missionary district. Three more consecrations are immediately impending, those for Rhode Island, Eastern Oklahoma and Arizona. Probably these will take place in January, and with their accomplishment the domestic field of the Church will have its full complement of leaders as planned by the General Convention.

The remaining missionary bishop elected by the General Convention was the Rev. Dr. Pott, president of St. John's University, Shanghai, to be Bishop of Wuhu. We have in these pages already announced his acceptance of that office. We are confident that no man could have been chosen better fitted and more thoroughly acceptable both to the Church in this country and to the men working in China. We are certain that Dr. Pott has the highest appreciation of the dignity and importance of the office to which he was chosen. Yet there has recently been received at the Church Missions House the following cable message: "Inform Presiding Bishop cannot accept bishopric. Disregard first letter. Explanation will be made by letter." It is plain that Dr. Pott has felt constrained, by some new turn of affairs, to remain at his work in Shanghai. Those of us who know him and appreciate his

statesmanlike qualities are prepared to stifle our regrets that Wuhu must wait for its bishop, and our further regrets that one so eminently fitted to grace the office feels obliged to decline it, and to assure ourselves that when the facts are known we shall no doubt be convinced that with a large self-forgetfulness and a fine loyalty to his task, Dr. Pott has done the thing which will best serve the Church.

OUR February issue will be the annual Children's Number, which appears every year before the opening of Lent. It will be the tenth special issue of this kind sent forth to the Church.

Our Children's Number

The steady growth in the demand for this issue, which last year carried the edition to the high-water mark of 150,000, ought to be a reasonable proof that the Children's Number accomplishes, in some measure at least, the purpose for which it exists.

This purpose is twofold: The children of the Sunday-schools are furnished with copies of this number which they sell to friends in their communities, reserving a part of the proceeds for the increase of their Lenten Offering. The issue thus serves a laudable commercial missionary purpose. But we are convinced that it does far more than this. It reaches through these increased sales many thousands of people who at other times would not see the magazine, and it brings to them, so far as we are able to gather them, the most striking facts concerning work among children in the mission field. It thus becomes an important factor in the missionary education of many.

The Children's Number of 1911 promises to be worthy of rank with the best that has been heretofore issued. For several months correspondence has been under way with a view to gathering telling stories and pictures from all over the world to enrich its pages, and we are confident that our little salesmen will have no trouble in disposing of so attractive a magazine.

We want the children to realize that they are doing us a good service, and perhaps also are serving, better than they know, the persons to whom they sell. For it is worth while to help the men and women of Christ's Church understand better what the Church is doing and what she longs to do for Christ's children throughout the world.

OUT on the coast of the Pacific, in a quiet parish, where, after his years of hardship he was spending the evening of life, the Rev. William J. Cleveland was called to his reward. Grad-

A Faithful Fellow-Laborer

uating at Berkeley Divinity-school in 1872, Mr. Cleveland gave himself at once to the work in Niobrara. Side by side with the gracious young bishop whom the Church in the following year sent to that hard field, he took up the burden of work among the Indians of the plains. Twice, for a brief space, he relinquished a task which seemed too great for his strength. After twenty-five years of service, in 1897, he returned for three years to the East, working in Pennsylvania; but 1900 found him again a missionary in South Dakota. For eight years more he served before seeking rest and health on the Pacific coast, where, unwilling to be idle, he served in the Diocese of Los Angeles. Here, on November 23d last, he was called to his rest, and in the homes of the Sioux, who loved him, there was mourning.

It was a life of conspicuous service in a comparatively inconspicuous sphere. Much of what has been called the most successful work among Indians in modern times was due to the faithfulness and ability of William J. Cleveland. Not only was he a devoted missionary, but a translator of hymns and catechisms and the originator of the periodical *Anpao Kin—The Daybreak*. In the breaking day, which greets him on the farther shore, he has surely found the bishop whom he so loved and served, and together they have found the great Bishop of all souls. May peace be with them!

HOW MUCH OWEST THOU ?

THE path made smooth beneath thy feet,
The way made plain before thy face,
He brings thy soul, with patience sweet,
Unto His love's appointed place.
And how much owest thou?

The thing thou could'st not be, He is;
The goal thou could'st not, He has won;
About thee throng His ministries,
Before thee shine the lights of home.
And how much owest thou?

Yet thousands wander, far from light;
Poor sheep look up, and are not fed.
His loved ones perish in the night—
Thy brothers faint for lack of bread.
Then how much owest thou?

—H. L. B.

THE SANCTUARY OF MISSIONS

"GO YE THEREFORE"

HIS lamps are we,
To shine where He shall say,
And lamps are not for sunny rooms,
Not for the light of day.
But for dark places of the earth,
Where shame and wrong and crime
have birth;
Or for the murky twilight gray,
Where wandering sheep have gone
astray;
Or where the light of faith grows
dim,
And souls are groping after Him.
And as sometimes a flame we find
Clear shining through the night—
So bright we do not see the lamp,
But only see the light,
So we may shine—His light the
flame,
That men may glorify His name.

—*The British Weekly.*

"**T**HE Gentiles shall come to
thy light, and kings to the
brightness of thy rising."—ISAIAH
lx. 3.

THANKSGIVINGS

"We thank thee"—

For the way whereby thou hast
led us hitherto, and for thy loving-
kindness and mercy which have fol-
lowed us all the days of our lives.

For life, and health, and the
knowledge of thee; for love and
work; for the sweetness of service;
and the opportunity of sacrifice.

For the good examples of thy ser-
vants who have been the choice ves-
sels of thy grace and the lights of
the world in their several genera-
tions, especially for Channing
Moore Williams, William J. Cleve-
land and Annie C. Farthing. Pages
10, 63, 68.

For the visions and ideals of ser-
vice which the past year has set be-
fore thy Church.

For the way in which thy blessing
upon our work has outrun our
eagerness to perform it, and for the
call to larger service which thou art
making to each one of us.

INTERCESSIONS

"That it may please thee"—

To forgive our past unbelief and
indifference, and teach us how to
follow the call of thy Spirit, and
work the works of Him who has
sent us while it is called to-day.

To bring in the year of thy re-
deemed and to hasten thy Kingdom.

To bless the endeavor which is
being made to call forth the loving
devotion of the men of thy Church,
that our Master's name may be ex-
alted and His desire accomplished in
the world.

To awaken in us a deeper sense of
our responsibility for the Christian
well-being of the Negro race in our
own land. Page 55.

To prosper thy Church and spread
thy word in the kingdom of Japan,
and open the way whereby its young
men may be brought near to thee.
Page 61.

To multiply upon the mountains
the feet of them that bring good
tidings and publish thy peace.
Page 47.

PRAYER

FOR THE SPIRIT OF CONSECRATION

O LOVING Father, who from
a distant land didst guide
the wise men, that they might lay
their gifts at the feet of thine in-
fant Son; Lighten our darkness and
enkindle our devotion by the vision
of the Bright and Morning Star.
Make us understand that we have
our revelation only that we may
share it. Teach us that life is a
man's chance to serve his Master,
and that wealth is not sordid except
a man use it sordidly. Draw the
men of thy Church to the feet of
thy Christ, bearing gifts worthy of
so great salvation. May they bring
their gold for His service; their
prayers for His victory; their lives
as heralds of His truth. So that all
may love and all may serve, and thy
kingdom come, thy will be done, on
earth as it is in Heaven, through
Christ Jesus our Lord. *Amen.*

THE FORWARD MOVEMENT

I. WHAT IS IT?

IT is important at the outset that the thing proposed in calling upon the Church for a Forward Movement shall be carefully defined.

IT IS:

1. An endeavor to place frankly before the Church, and especially before its men, the true situation of missionary affairs, taking them into the confidence of those charged with the conduct of missions, with the conviction that the men of the Church will recognize the Church's opportunity and bestir themselves to supply the Church's need.

2. It is a call to the Church as the Body of Christ to realize more fully the opportunities which lie before her, that she may make the same forward movement which we all make in our conscious life and growth, moving onward into a new sphere of larger effort and better understanding, and filling more nearly the circumference of our opportunity. It is such a forward movement as all vital, growing things must experience if they are to remain in health and usefulness.

3. It aims at a better organization of the forces within the Church which must be relied upon for carrying to a successful issue the great business for which the Church exists; and particularly it sets itself to enlist the co-operation of the men who call Christ Master, in a systematic and practical effort to establish His Kingdom in the earth.

4. Lastly, the Forward Movement contemplates a gift of \$500,000 in excess of all apportionments upon parishes, Woman's Auxiliary and Sunday-schools, and all other sources of revenue. Only by some such effort can the new obligations of the present be fairly met, and any advance made in achieving larger results.

Of course all this means money. Some may regret that such is the case. The monetary standard of values is so general and so disheartening that one sometimes wishes the greatest cause in the world did not need to sound the note of financial appeal. There is a temptation to wish for the days when, without purse or scrip or shoes, Christ sent out His messengers. On the other hand, one recalls that when later His Church was facing its future work, He changed His command, saying, "He that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

This is a complex age, abounding in methods and machinery. The message of the Church must always be adapted to the needs and conditions of the age. Surely, therefore, it is to Christian men a cause of thankfulness that God gives them the opportunity to help forward His great purpose with their wealth. They are only asked to give money because they cannot give something better. Far more valuable, far more complete in His eyes, is the gift of a life to carry the message. So some of us, who must stay at home because of ties that restrain and duties that press, are thankful that we may by some other means have our share; and some of us who can give only money find comfort in the conviction that this, too, is a needed element in the success of Christ's campaign.

Yes, the Forward Movement *is* an endeavor to raise more money, but before that it is an endeavor to realize the mission and the opportunities of the Church, and back of both these it is a determination to share better than we have ever done before in the ideals which fill the heart of our Master.



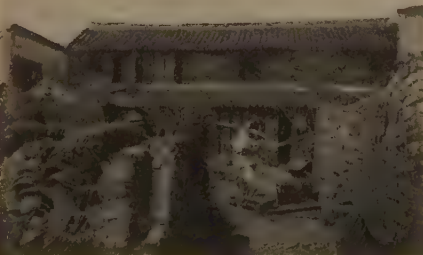
*Here we were compelled to start our work in an important town in Cuba.
Was the Episcopal Church worthily represented in this case?*



In this wretched little boat, anchored behind our mission building in Wushih, China, a sick woman was nursed for many days, because there was neither room nor money for a larger exercise of Christian philanthropy



This is not a corn crib. It was one of our chapels in Cuba



Here is where our clergy lived in the centre of a Chinese city. Is it strange that they asked the Church to build them a house?



A missionary and his wife who went out from New York City to the Philippine Islands were compelled to live for years in this wretched hovel. It was residence, dispensary, hospital, schoolhouse

SAMPLES OF OUR EQUIPMENT ABROAD

II. WHY IS IT NECESSARY?

ORGANIZATION FOR SERVICE

WHEN the American Church first acknowledged the debt it owes to our nation and to the peoples beyond, it was so weak that it was providing for its own children with great difficulty. As is always true of those who are poor, the Church then could not be systematic and economical, but was obliged to resort to all possible means to find the money needed for the greater task. Out of that necessity grew the custom which has become almost sacrosanct. Men who believed and who realized that our institutions, to be permanent, must rest in the Gospel of the Son of God, added this to their acts of devotion, that they went up and down in the Church looking for men and women of like mind with themselves, who might be willing to devote money to the cause they believed in.

The fruits of this charity are manifest, yet the cost was very great. Some of the Church's most faithful leaders were broken or killed by the labor, while whole stretches of waste (so far as the Church is concerned) in the most prosperous portions of our country attest the inadequacy of the policy they were compelled to pursue.

During the last twenty-five years the whole situation has changed. To-day there is no sufficient reason why the Church should not meet with abundant strength every opening that invites it. Yet again and again the call for help has come from leaders of proven sagacity, only to be met by the disheartening response from the Board of Missions: "The Church has not provided the means to make the advance possible."

If such a condition were due to poverty, or even to infidelity, we could only deplore it, and pray that He who gave the Church this work to do might give it the means and the spirit necessary for it; but my own knowledge convinces me that it is not the result of the people's poverty nor of their unwillingness.

The cause of the trouble is the lack of an adequate working organization, and this is largely due to that habit we have inherited of thinking of ourselves as without personal responsibility for the extension of God's Kingdom beyond the limits of our parish or diocese; and of supposing that no obligation rests upon us to make offerings for "missions" unless some individual comes and asks us directly for help. Of course this must be corrected, since the Church must be a positive factor in helping to establish a right civilization among us. Its strength must be made available, or the high privilege of converting the waste places must be left to those who are persuaded that the King's business ought to be done "decently and in order."

Hence is it that there could be no surer mark of the Church's vitality nor of its essential right-mindedness, nor—and best of all—of our Lord's gracious favor toward it, than that the General Convention at Cincinnati was moved to take the first step toward making possible such system and order as will make the Church able to accomplish the work intrusted to it.

The first "Message of the Board of Missions" is epoch-making. In sending this message to the Church the Board acknowledges and accepts the responsibility laid upon it by the General Convention to assume the direction of the Church's work of extension and to find means for the maintenance of that work.

As it was bound to do, the Board of Missions in its message reminds the

Church that enlarged operations will of course demand increased income; and states definitely the additional amount of money that will be needed during the current year in order to avoid debt and embarrassment. It also shows clearly that the amount needed is easily within the ability of the Church. Yet the gist of the message will be missed if the Church allows itself to think only of the amount of money asked by the Board of Missions, or if it considers that it has done all when it has provided the amount named. The matter of chief concern is that the Church shall perfect its organization for work and so put an end to the need for spasmodic appeals and haphazard offerings; that such a sane and dignified presentation of the work be made that every individual who calls Jesus Lord will desire to become a regular and intelligent helper of His work, and week by week give as God has prospered him for the strengthening and extension of the Church.

The Board of Missions has gone to the root of the matter. It has given the people exact information; it has suggested practical means of organization, whereby the whole body may act as a unit. It now remains for the bishops and rectors of parishes—the God-appointed leaders of the people—to decide whether they will take the trouble and exercise the patience necessary to replace the bad habits of long standing with an intelligent and practical system, so that the people may have a chance to provide for the work committed to them, and for which they have been made able by the gift of the Holy Ghost.

The fidelity and heroism that have marked the progress of the American Church are sufficient assurance that the leaders of to-day will exhibit a like devotion. My experience makes me hope that each one will try to make the task easier for every other by doing his utmost to make the Board's policy effective in his own place.

ARTHUR SELDEN LLOYD.

THE REASONS WHY

IN sending out the call for a Forward Movement in missionary affairs, the Church's responsible agents wish to make certain things clear to all those who are partners in the great business which the King has committed to us.

1. Notwithstanding the fact that the gifts of the Church made through the Board to domestic and foreign missions have within the last decade increased from \$245,000 to \$1,098,000, the blessing of God upon our work has so outdistanced our giving that in scarcely any year has the amount received been adequate to sustain the work done. We have consequently been suffering the penalty of success in reporting an exhausted treasury—or worse. This state of affairs can only be remedied by a forward movement which shall lift the Church to a new ideal of giving commensurate with larger achievement.

2. A conviction of the things which press and the opportunities which invite action, came in a measure to the recent General Convention, and it took such forward steps as were possible in the way of legislation and extension. The six new missionary bishops and the five added districts meant more expenditure and larger service. This act of the Church can only be made effective by better and more systematic organization for purposes of Christian stewardship.

3. The two previous statements are the sufficiently cogent reasons for a call involving \$300,000 out of the half-million asked from the Church. That sum will be necessary to do the things for which she has already made herself responsible. But are we, and ought we to be, satisfied merely to meet the immediate

need? Our Board of Missions thinks we ought not to be. They are convinced that a real Forward Movement should involve something more than the paying of present obligations, and they feel that \$200,000 is little enough with which to face those doors of opportunity which God is throwing open on every hand.

On the very lowest possible ground we should be ashamed to show less eagerness and less devotion than do the Christian bodies about us, whom we believe have received fewer blessings than ourselves and so have less to give to a world which waits for Christ. Nor is this a mere question of emulation. Those who recognize the value of the missionary motive as one of the supreme influences in a larger spiritual life would sorrow greatly did they feel that the Church of their allegiance was losing her opportunity to bless herself by helping to bless the world. It is at the risk of losing our own religious vitality that we fail to respond to the movement of the Spirit of God which is being felt throughout the Christian world.

And the opportunities—how manifold they are! In order that the conception of them may not remain vague or indefinite, we have gathered in this issue a few striking examples of what the Church might be doing. They are only a few, and typical of many others quite as imperative and appealing. Look them over and learn better what the Forward Movement means.

You will hear in the article on "The Black Man's Need" the call of the nearest and most urgent duty which rests upon the American Church. The ten million Negroes at our very doors need instruction and encouragement in all things which go to make up Christian character and good citizenship. Their present forms of religion have largely proved inadequate. The things which we might bring them they greatly need; and the Board has been able to expend upon this crucial work an amount almost equal to one cent a year for each Negro!

Nor is this the only problem which we are facing in the South. Bishop Horner tells of those Highlanders whom we call the Southern Mountaineers—of their intellectual and spiritual destitution, their sterling racial characteristics, the pathetic appeal which their condition makes to Christian men; and the Church has been able to give for the work among those 3,000,000 people, 1,000,000 of whom are practically without the ministrations of religion and almost destitute of the means of education, about \$17,000.

Then there is the great West, whose voice of appeal is not conspicuously heard in this issue, yet whose needs are great, and vital to the country's future. The meagre sums which our missionary bishops receive make all the more wonderful the work which they accomplish. They are facing the same question which comes up again and again: Shall the Church move on to take possession of fresh fields for her Master? Times without number it is the financial *impasse* which has barred the way.

And there is the foreign field, where the opportunities are infinite, and the results granted through God's goodness are marvellous. Read, in the article called "Christ and Materialism," of an investment which might be made in Japan, ridiculously small when compared with what men are showering upon educational institutions at home, and yet certain to pay an astounding premium in lives won to Christ and made instruments for the upbuilding of His Kingdom.

Surely it will not take a business man, who is at the same time a Christian man, very long to see how small even the \$200,000 asked for advance work appears in the light of the purposes to which it might be devoted.

These are some of the reasons why. Are they adequate? Are they in accordance with the mind of Christ? Do they devolve a personal obligation upon you?

THINGS AS THEY ARE

THE BOARD OF MISSIONS

THE Board of Missions is the executive body of fifty bishops, clergymen and laymen, chosen every three years by the General Convention and the councils of the eight Missionary Departments, to administer the general extension work of the Church. It is the representative of the whole Church and of every individual member of the Church.

It is the duty of the Board of Missions:

- (1) To keep the Church informed of the progress and needs of The Mission.
- (2) To secure recruits. (3) To secure and distribute the necessary funds.

THE APPROPRIATIONS

THE bishops, as the leaders in the field, must have a definite assurance from the Board of Missions of the amount of money they may expect for their work during each missionary year—September 1st to August 31st.

Appropriations have been made to 43 dioceses and 23 missionary districts at home, with a total staff of 1,364 workers; and to 9 missionary districts abroad, with a total staff of 284 Americans and other foreigners and 822 native helpers. The total appropriations for the year September 1st, 1910, to August 31st, 1911, amount to \$1,225,000.

THE APPORTIONMENT PLAN

THE Board of Missions does not divide money that has already been given. It is obliged to make appropriations in the expectation and hope that the amount it guarantees to the bishops will be given through it, by the congregations all over the country. The offerings may be insufficient to pay the appropriations, but the Board must make good its promises.

In order that each congregation may know its share in the support of The Mission, the General Convention in San Francisco in October, 1901, instructed the Board of Missions to divide the missionary budget each year among the dioceses and districts. This is known as the Apportionment Plan.

HOW THE APPORTIONMENT IS MADE

FROM each diocesan journal is ascertained the average of the total receipts of all the congregations in the diocese for five years. The dioceses are then grouped into classes. The dioceses in each class are asked to give a certain percentage of their total receipts, the wealthiest dioceses giving the largest percentage, usually 5¾ per cent., and the poorer dioceses, decreasing percentages. Those whose total receipts are less than \$50,000 give usually 3 per cent.

The diocesan authorities are then expected to divide these smaller amounts among the congregations, and each clergyman asked to make known just how much his congregation should give, in order that the Church's Mission may be adequately maintained.

The Apportionment is not an assessment. There is no law of the Church compelling a diocese or congregation to give the amount asked.

The Apportionment is the least amount a congregation should give if it is to share at all adequately in supporting the Church's Mission. Some congregations give much more than the amount apportioned.

From one point of view, the Board of Missions is similar to a board of directors elected to represent the stockholders of a widespread enterprise, and to give general direction to its activities.

It would help greatly in dealing with a difficult situation, such as at present confronts the Board, if the members of the Church could be called into consultation. Though this is impossible, the Board desires them to know as much as it does about the work for which all are responsible, and in which all are united.

Here is a statement of the amount promised to the missions for the year ending August 31st, and of the sources of income:

FIGURES FOR THE FISCAL YEAR

September 1st, 1910, to August 31st, 1911

Liabilities:

Appropriations as they stood on January 1st, 1911.....\$1,355,224.71

Sources of Income:

	Hoped for in 1910-11	Actually received in 1909-10
1. From congregations under the Apportionment Plan.....	\$ 728,000	\$585,512
2. From the Sunday-schools.....	150,000	141,703
3. From the Woman's Auxiliary annual gifts.....	100,000	85,803
4. From the Woman's Auxiliary United Offering.....	80,000	85,252
5. From interest on invested funds.....	100,000	83,747
6. From miscellaneous items.....	5,000	3,032
	<hr/>	<hr/>
	\$1,163,000	\$985,049

Each year the Board of Missions receives legacies, to which no conditions are attached. They can therefore be used in paying the appropriations. The average annual amount for several years has been \$100,000. The Board wishes to use these legacies in future to erect new buildings for the missions.

SUPPOSE YOU WERE ON THE BOARD!

WILL the members of the Church try to put themselves in the place of their elected representatives?

Let them gather around the council table of the Board at the Church Missions House. From all parts of this country, from almost every field abroad, there come, many times a year, requests for the appointment of additional missionaries, clergymen, physicians, teachers, nurses, and for money to build churches, schools, hospitals and residences.

Will each reader of this magazine ask himself: What would I do under such circumstances were I a member of the Board? Would I vote to say No! to such appeals?

If I found the money given by the people of the Church insufficient to pay the appropriations made by the Board, would I vote to abandon some of the Church's work?

Would I vote to withdraw missionaries?

To disband congregations?

To close schools?

To shut the doors of hospitals in the faces of the sick who are trying to come in?

These are questions that face your Board of Missions and its committees every month. Where is the Board to turn for the needed funds except to the people of the Church? The Board has no money of its own. It may plan wisely for the extension of the work at home and abroad; it may endeavor to lead the Church forward, but it is utterly unable to carry out its plans unless those who make up the great army of the Church supply the means.



TAKING THE TRAIL IN ALASKA

Bishop Rowe, who stands near the dogs, thinks a 2,500-mile winter journey no great matter. The achievements of the seekers after the Pole are duplicated again and again by the heralds of the Cross

III. IS IT PRACTICABLE?

A TREASURER'S OPINION

I BELIEVE in the "Forward Movement," and am satisfied that when it is presented by an every-member canvass the Church will respond to the call which the Board of Missions is making.

I was for years treasurer of our diocese, and am now, and have been for many years, treasurer of the parish in which I live, so that I feel qualified to express an opinion as to what our Church people will do in the way of giving money.

The universal experience of every parish in our diocese is that those who give most liberally to missions are the ones that have the least trouble with their local finances. The first impression this statement would create would be that the richest congregations gave most to missions, but that is not a fact; some of our wealthiest congregations who do not meet their missionary obligations are continually in bad shape over their local affairs, while those of much less financial ability, but possessing the missionary spirit, do not seem to have any trouble over their local affairs.

I was chairman of the Laymen's Missionary Movement in Houston. The churches generally increased, by pledges, the amount they intended to

give to missions, and I find that those who adopted the weekly pledge system seem to have had no difficulty in meeting their obligations, while those who have not are behind.

If the Board of Missions wants to broaden its work and increase its efficiency and power for good, it must tell the people what are the needs of the work, and how much money it will take to carry it on properly; then insist on the amount being given. During my connection with the Laymen's Missionary Movement I found that our Board was asking for less *per capita* from our members than that of any other denomination, and was getting less of what it asked. If this fact is brought home to our people so that they will realize that it is a fact, I am satisfied they will not let it continue to be a fact.

I hope our Board will stress the slogan of the L. M. M., "The evangelization of the world in this generation." When our people realize that they are the only ones that can work now, and that those who are now in need of the Gospel can never receive it unless we give it to them, I am sure they will respond liberally.

RUFUS CAGE,
Houston, Tex.

A QUESTION OF CONFIDENCE IN THE LAITY

I ATTENDED as a deputy the General Convention at Cincinnati last October. Noticing that a great deal of time and a prominent place on the convention programme were assigned to missions, I inquired whether this was customary, and was told that this was the first time that this had occurred. This is an indication that the importance of missions is being recognized by the Church more than ever. I believe that the Laymen's

Missionary Movement is partly responsible for this.

I attended all the missionary meetings at Cincinnati and also the great Laymen's Missionary Congress at Chicago last May, which gave an opportunity to meet men from all parts of this country and to hear reports from missionaries working in all parts of the world. I was strongly impressed with two things:

(1) The urgency of the call for a for-

ward movement in mission work, just now when the whole Orient is being opened up and when the loss by the people of those countries of faith in their old gods is giving us the opportunity to put before them the claims of Christianity.

(2) The helpful effect which the pushing of the missionary campaign has on the parochial treasury. It was stated by a number of speakers at the Chicago Congress that the campaign for missionary funds had been the means of awakening their congregations, and as a result it had been much easier to get

funds for the support of the parish, the salary of the clergy, etc.

Laymen will give to missions if the matter is put before them in the proper light, but personal work is absolutely essential for the success of a missionary campaign. The amount asked for by the Board of Missions for this year can be raised without a doubt, if only the clergy will have confidence enough in the laity to put the claims of missions before them in the way they deserve.

WM. FELLOWES MORGAN,
Christ Church, Short Hills, N. J.

FROM THE PRESIDENT OF THE BROTHERHOOD OF ST. ANDREW

I AM very much gratified to know that one of the first actions of the Board of Missions upon its reorganization was to determine upon an aggressive advance in missionary effort and to recommend as definite steps in this advance the every-member canvass and weekly offering for missions.

As chairman of the general committee of arrangements for the Laymen's Missionary Movement convention in Philadelphia last fall and of the following committee for some months subsequently, I had an opportunity of obtaining first-hand information as to the result of action along these lines in stirring up missionary interest and increasing missionary offerings, and I have yet to hear of a parish in which, if systematically carried through, such a canvass and the adoption of the weekly offering has not changed the whole attitude of the parish toward the missionary opportunity which confronts the Church to-day.

The objection to the every-member canvass, especially in large parishes, generally is that it is difficult to reach every member, scattered as the membership is in city parishes. This is true, and if the canvass is allowed to drag it is never completed, but if undertaken systematically, with the aid of a corps of

workers sufficiently large, it can be done, and in a limited period. I knew of a parish in which a house-to-house canvass involving visits to 3,000 houses was completed in two weeks. This was not for mission purposes, but it shows what can be done if we are in earnest. And I know of other parishes in which the every-member canvass for missions has been carried through with splendid results.

An objection which is often made to this and the weekly offering for missions is that it will affect the contributions for parish purposes. Experience is perhaps the best answer to this objection, and universal experience shows that instead of decreasing the receipts for parochial purposes the weekly offering for missions increases the offerings for all purposes. I know of congregations (not of our Communion) in this city in which this has been the result, and I know of parishes of our Church in which it has also proven true.

I rejoice that the Board has made the call to advance; and I believe the Church will rise up to the opportunity and make a worthy response to the call under the leadership of the Board.

EDWARD H. BONSALE,
St. Matthew's, Philadelphia.

THE RISING TIDE

BY the Laymen's Missionary Movement a great deal of preliminary education upon the subject of the missionary cause and its true significance as a world movement has already been accomplished. The time has now arrived for a general forward movement all along the line toward the ultimate goal of the evangelization of all the non-Christian countries in this generation.

At the start there are unquestionably certain difficulties that must be overcome. An abiding interest and enthusiasm for the cause of missions must be aroused in the congregations of our churches by means of educational campaigns conducted by the Laymen's Missionary Associations, with the assistance from time to time of the clergy. Through mission study classes, the right kind of literature and inspiring speakers, a great deal can undoubtedly be accomplished toward the education of the laymen, and the entire congregation as well, that will lead to a full realization of this important and basic fact that, in so far as the obligations of the members of our Church parishes at home are concerned, there is not the slightest distinction between foreign missions and domestic missions.

Another difficulty that must also be

met is the criticism, not infrequently made, that this whole Laymen's Missionary Movement has a marked tendency toward alienating the moral and financial support of thousands of laymen from the domestic missionary efforts of our churches. There is an abundance of evidence utterly refuting such an erroneous theory. It will be recalled by all those who had the privilege of attending the great dinner of the Laymen's Missionary Convention in New York City last winter that several out-of-town speakers referred to the lasting results of the various laymen's conventions that had previously been held in various cities in the country. One example after another was cited to show the remarkable impetus that had been given to the home work of the Church by the new pervading foreign missionary spirit that had been aroused among the laymen. One of the speakers expressed most happily the assurance that all our churches may have, that an aggressive foreign missionary campaign must inevitably react favorably upon the home missionary work, by summing it all up in this significant phrase: "A rising tide takes all the boats with it."

JOHN S. ROGERS,

St. Bartholomew's Church, New York.

CAN THE CHURCH GIVE THE ADDITIONAL SUM OF \$500,000?

ASSUREDLY, Yes! if we give the same attention and interest to the following up of this matter as we give to matters affecting our own personal affairs.

Certainly, Yes! if we use common sense in applying the apportionment system, and couple with it the every-member canvass and the weekly pledge.

Abundant evidence is at hand to show that it can be done if everyone be given the opportunity to contribute according to his ability, and if everyone be given to understand that the apportionment represents the *minimum* expected and is not to be taken as the measure of ability; that can only be determined by each

congregation and each individual as a matter of conscience.

No system can stand alone and work automatically; it must be operated intelligently and constantly by earnest, interested committeemen.

It is being done in numerous churches all over this country, with a resulting considerable increase in the number of contributors, not only to missions, but to parochial and other expenses.

It can be done most successfully when the canvass is made so complete that, as in a number of congregations, 60 to 70 per cent. of the members become regular subscribers.

W. R. STIRLING, Chicago, Ill.

HOW A MISSIONARY BISHOP VIEWS THE SITUATION

Bishop Mann, of North Dakota, in the December number of his diocesan paper, the *North Dakota Sheaf*, has an interesting editorial article upon the apportionment. It is only fair to say by way of preface that the District of North Dakota has had a most honorable record, having from the very first paid its apportionment, completing it as a rule quite early in the year and frequently exceeding it by a considerable amount. How the bishop regards, and would have his district regard, this achievement, may be seen from the following:

WE hear a good deal about it, but in a few words what is the Missionary Apportionment? "The amount wanted for general missionary work," says one. "All that is needed for the twelve months' missionary work," says another. One or other of these answers seems to express the ideas of a good many people in North Dakota. We have done, each year, all that was asked of us, and for some time a little more, and we have felt rather well pleased with ourselves for it.

But the real truth is quite a different definition from either of the above. The apportionment is the very least sum with which the Board of Missions can meet the obligations of the already existing work, reckoning on about \$150,000 from the children in Lent. There is no margin left to meet losses of mission buildings by fire or storm. There is no surplus for emergency or expansion work. It is very doubtful if there be a single missionary, man or woman, cleric or lay, who is not faced month by month with opportunities, begging to be seized, for expansion, extensive or intensive, that must be passed by for lack of funds. Sometimes they are taken up because the value of the opportunity is so evident that we dare not pass it, and so we make a venture of faith and trust to find the means somewhere. In little things we can do this now and then, and such ventures of faith are generally justified by the results. Of course you must expect to be challenged as to the soundness of your judgment, and quite possibly be reckoned as lacking. And once in a while you have the bills to pay. But a missionary bishop dares not make a ven-

ture that involves a great sum of money, for well he knows that the Board has promised him all it can.

Now the point we are after is this: How long are we going to be satisfied with a minimum? We like to think that North Dakota does things on a large scale, and there is much truth in it. But will it hold true the State over that the Church comes in for her share of the largeness?

There are people, not a few, in the Church in North Dakota, who can perfectly well afford to give \$5 a year to missions, who have never tried it. And there are some doing it this year who never did it before.

Honestly, do we not sometimes make the matter appear puerile, if not indeed ridiculous, by asking too little? In this connection I cite an item for which we can vouch as occurring recently. In a certain town are two women whose husbands' initials and surnames are the same. One woman is an American Catholic and the other a Roman Catholic. A circular letter was issued asking for a minimum of \$1 from each communicant to meet the apportionment and assessment. The Roman received it by mistake. After reading it through and coming to the priest's name she said: "Well, I thought that could not be meant for me; *we* would never be asked for so little as that." Here is food for thought.

The Laymen's Movement will reach many of our men on this line; but these words may reach some otherwise untouched. We are not saying that we have much to be ashamed of, but, honestly, have we much to be proud of?

THE CHURCH CLUBS AND THE FORWARD MOVEMENT

THE presidents of the Church Clubs throughout the country have been asked to co-operate with our Board of Missions in furthering the Forward Movement. Here are replies from some of them.

Mr. Wm. Fellowes Morgan, president of the Church Club of the Diocese of Newark, says:

The Forward Movement commends itself to me individually.

I will bring the matter to the attention of this Club at the next meeting on January 9th, 1911.

I will ask the members of the Club to carry the "Message of the Board" into their respective congregations.

To sum up, I will do everything I can to help on an effort with which I am entirely in sympathy.

Mr. R. H. Allen, president of the Churchman's Club of Memphis, writes:

The Forward Movement commends itself to me personally, and in it I feel and take much interest, and am doing all I can to further it.

I believe that a large number of the members of the Churchman's Club of Memphis are also interested in this work.

I do not know whether the Club will officially endorse it. The effort can be made, and will be made to have it do so.

From Mr. Clarence A. Lightner, president of the Detroit Church Club, comes this message:

Personally and as president of the Church Club, you have my hearty support and interest in the proposition presented to us by the Board of Missions. My previous correspondence with you will show, specifically:

(1) That the Church Club of the Diocese of Michigan has heretofore done, substantially, what you desire. The Board of Governors of the Church Club is a Missionary Committee for the purposes outlined in your letter.

(2) The subject has been the matter of discussion at more than one meeting, and we expect to continue.

The St. Louis Church Club may be counted on, as shown by this message

from its president, Mr. Henry Leverett Chase:

The Message of our Board of Missions was submitted to the Executive Committee of the Church Club of St. Louis with the following results:

(1) The Forward Movement commends itself to me and every member of the Executive Committee.

(2) The matter will be placed before the Club at the earliest possible moment.

(3) The Club will make it a main topic of discussion as soon as possible.

(4) I shall be pleased as president to further the movement in every way, especially as suggested.

Please send the secretary 150 copies of the Message for mailing.

Mr. H. H. Heminway, president of the Church Club of Connecticut, sends an encouraging message:

The plan suggested by the Board of Missions for increasing the offerings, to be known as the Forward Movement, is admirable. The Church Club of the Diocese of Connecticut meets in January, and the matter will be brought up at that time. I feel that I can speak for the Club in assuring you that it will have our hearty support. A committee has been recently appointed on missions, to which the plan will be referred. I shall hope to see Connecticut among the first to put it into active operation.

Admiral Endicott, president of the Churchmen's League of the District of Columbia, writes:

I will be pleased to place the "Message of the Board of Missions" in the hands of members of the Churchmen's League of the District of Columbia.

We number 450, and if you send as many as 500 copies I shall be glad to distribute some among those who are not members.

The Executive Committee of the League has not met since the receipt of your letter, but I shall place before it your suggestions as to endorsing the Forward Movement, and making it a topic of discussion at its meeting the last of January—I mean the winter meeting of the whole League.



Missionaries preventing a Chinese woman from hanging herself in public, for which spectacle the crowd has gathered

THE CONGREGATIONS AND THE APPORTIONMENT

Congregations in the Church:

6,671

Giving apportionment or more:

2,773

Giving less than their apportionment:

2,218

Giving nothing toward apportionment:

1,680

TO WHICH CLASS DO YOU BELONG?

IV. WHAT HAS BEEN DONE

A THREEFOLD INCREASE

THE plan proposed by the Laymen's Missionary Movement has been remarkably successful in every congregation in Richmond, where it has been undertaken with determination and zeal. The entire Christian community has become interested in the subject of missions, and as never before the people now realize that this is the supreme business of the Church.

The first year, ending January 1st, 1911, has just about closed, and we can now tell about what has been accomplished. The experience of other congregations here, which have adopted the plan, will, I think, be about the same as my own—Holy Trinity Church.

We organized our committee and endeavored to follow the general lines as set forth by the Movement. We secured regular subscriptions from 140 individ-

ual subscribers, aggregating \$2,902.92. We started out to get \$3,000, which was to supplement the other usual offerings—Woman's Auxiliary, Sunday-school, etc. This amount received was apportioned by the committee for various missionary work, such as city missions—diocesan missions and foreign and domestic missions. The total missionary offerings of this congregation will approximate \$4,000 for the year, whereas, before this Movement, the total amounts averaged about \$1,400.

The treasurer reports that there has been no falling off in the other collections, and the rector reports that the general effect has been most favorable, and that a great burden has been lifted from his shoulders.

Our committee is planning to assist in the matter of educating our Sunday-school and our men on the subject of mis-

A defective Christian stewardship stands more in the way of Christ's advance than all the obstacles of the heathen world.

sions for the purpose of developing leaders, and we expect to begin another canvass early next year in the hope that we can enlist a larger proportion of our congregation (478 communicants) as regular systematic givers. We shall en-

deavor to get all, for we believe that when we become interested in sending the Gospel to the whole world, we will be more interested in the Gospel at home.

OLIVER J. SANDS,
Holy Trinity, Richmond, Va.

AMONG THE POOR OF A GREAT CITY

CHICAGO'S cathedral is in one of the poorest parts of the city. It is really a missionary outpost in a needy section, and has to look to the diocese for help. Its communicants, none of them well-to-do, number 322. Writing to a friend recently, Dean Sumner said:

"The poor little cathedral congregation, which has given only \$25 per year to foreign and domestic missions, while appalled at the apportionment of \$189, has done its duty. We went at it by organizing a missionary committee of fifteen men. We distributed literature, secured from the Board in New York, for six Sundays, working up to a mass meeting, at which Bishop Keator, Bishop Anderson and the Rev. John A. Staun-

ton, Jr., of the Philippines, were the speakers. Then we gave the people an opportunity to make weekly pledges. Did we get our \$189? We got over \$400. As the year closes September 1st, we shall probably not get over \$325, with shrinkage and unpaid pledges, but isn't *that* worth while? You never said so true a thing as 'Give the laity a chance.' And all the time with our increase—constant—from \$8.25 for diocesan missions to \$225 this year—the weekly income in pledges and offerings for cathedral support has gone from about \$7.50 a week to \$26 a week. There is nothing like doing for others to make us do for ourselves when it comes to parish work and offerings."

"HELPED, NOT HINDERED"

ST. JAMES'S has always given with fair liberality to missions, but last year was a "record year," and I attribute a good deal of the advance to the Laymen's Missionary Movement, and a personal canvass. Last year the congregation gave \$15,000 to objects of all kinds, and about 60 per cent. of the amount went to missions and charities. So far as I can see, if it had any effect on "support," it was to make it easier. At any rate, in the face of a record year for missions, we raised \$46,000 toward building our new church. I feel confident from my own experience that a congregation is helped, not hindered, in its local work

by generous giving to missions. We propose to repeat our personal canvass in January; and to repeat it each year. I feel sure the congregation will never willingly take a step backward.

I do not think the Board of Missions is "aiming too high" in asking for the additional half million—indeed, I think heretofore they have been aiming too low; but I don't believe there is any way to make the Forward Movement a success except through the personal canvass. Special appeals, slipshod giving, will never do the work.

REV. W. M. CLARK,
Rector St. James's Church,
Richmond, Va.

OURSELVES—AND OTHERS

For ourselves:

\$15,654,370

For all others in the U. S.

\$2,017,989

For all others outside the U. S.

\$737,161

HOW SHALL WE MAKE THE TWO LOWER LINES MEET?

THE PRACTICAL RESULT OF AN EVERY-MEMBER CANVASS

THE plan itself is simple enough, and needs but little explanation. The only difficulty is in getting it executed. The first thing necessary, to properly carry out the plan, is for the rector of the parish to explain it briefly and clearly to the whole congregation, showing how even a small sum, contributed regularly, week by week, by every member of the parish, will increase the parish's contribution for the general missionary work of the Church. Every member should be urged to give something, if only two cents a week.

When this had been done by the rector, the men were called together; eight leaders were appointed, who chose four other men for each group. Later the rector called together the group leaders only, divided the members of the parish between them, and left each leader free to divide his own list among the men of his group as he saw fit. A canvass of the whole parish was then made. Every member was requested to sign a pledge card, it mattered not how the contribution was paid. Some made an annual payment by check; but the pledge card was filled out and marked "annual payment." Every pledge card was numbered. Those who desired to pay through the alms-basin had twelve envelopes bearing the same number as the pledge card. Yet giving for missions on a *weekly basis* was emphasized on the pledge card and from the chancel. Of

course some pay through collectors and some through the rector. But the personal canvass gets practically all the members giving to missions, and that is the main thing.

There is a special treasurer of the fund, to whom the rector turns over all the envelopes, having emptied them of their contents, indicating the amount in each one. The treasurer checks off the amount on the pledge card. Each group has a distinct set of numbers, one group running from one to fifty, another from fifty to one hundred, etc. This makes the checking process very simple.

The canvass in this parish was for general missions only. Our contributions for diocesan missions are raised somewhat in the same way, but the funds are kept separate and distinct. The rector felt that both funds would suffer if an attempt was made to combine the two. By keeping the two funds separate diocesan missions have not suffered at all, our contributions for general missions have increased from about \$135 to more than \$800 per annum, and the special offerings in the parish have increased rather than decreased. This is what the practical carrying out of the every-member canvass plan has done for missions in this parish.

MILTON A. BARBER,
Christ Church, Raleigh, N. C.

A WORD FROM A COUNTRY PARISH

THE effort at my last parish was to meet, and, if possible, to exceed the amount that the Board of Missions had indicated as our duty to missions. It was a small country parish, dependent upon the diocesan mission board for support, but was composed of earnest, devout persons.

Some definite missionary object, where our help was needed and where it could reasonably be hoped we might succeed, was selected. It was found in the native Christian schools of China. These schools are taught by native Christians, and cost to maintain about \$50 per year. The little Chinese boys and girls attend them, and along with the branches of learning permitted by the Government, they are taught the Christian religion.

With the consent of the Secretary of the Board, we determined to make our goal the support of one of these schools for a year. The matter was laid before the congregation and the Sunday-school,

and at the beginning of Lent a box was placed at the entrance of the church. At each service, as the people came to worship, they came to give, and the money was either earned for that object or was the result of personal sacrifice. Announcement of the progress of the fund was made each Sunday, and before Lent closed the congregation was able to see that not only the object of supporting one school for a year would be attained, but would be doubled and then halved again.

So this little parish among the Guilford hills had the satisfaction not only of meeting their obligation to the Board of Missions, but also of knowing that for one whole year they were keeping green a spot for God in that heathen land and leaving their impress on the coming men and women of the Kingdom.

WILLIAM B. ROGERS,
Fayetteville, N. Y.

"CHAPTER NUMBER ONE"

VERY gladly I give some account of "Chapter No. 1" in the missionary awakening among the people of St. Luke's Church, Chicago.

After the close of the National Congress of the Laymen's Missionary Movement in early May, and after my own recovery from its startling suggestion of "An offering every week for missions"! I proceeded to present the "impossible" to my own people, in an extended series of Sunday morning talks at sermon-time, using very extensively, as text-book, the printed report of the congress. The series lasted all summer.

In the meantime, I had the Duplex Envelope Company of Richmond prepare me a supply of their envelopes, dating them from the first Sunday in September to the last in December of the present year. On August 28th the packets were laid out, named and numbered, at the west end of the church,

the names and numbers corresponding, of course, to those on the old single current expense envelope. The congregation were instructed to take them up as they passed out of church, and to substitute, thereafter, the duplex for the single envelope, using the red-printed pocket for *an offering for missions every Sunday*. With very few exceptions, the response has been unanimous. The habit of a weekly offering for missions seems to be thoroughly established, and that without any impoverishment of our weekly parochial income, but with indications of a steady increase in that regard.

Our apportionments this year for the General Board and for our own diocesan work are heavy for us. In the past such sums could not have been undertaken without much financial agonizing on my own part, but the indications now, from these weekly returns, are that we shall be able to make good by the end of the fiscal year easily.

The light that shines farthest shines brightest nearest home

THE RESPONSE OF A NEW YORK PARISH TO THE MESSAGE OF THE BOARD

CHRIST CHURCH, New York, a city parish of moderate size, has in recent years undertaken to meet its missionary apportionment by the common method of an annual offering. The rector has always made careful preparation by sending out in advance a personal letter together with leaflets and special envelopes to all the parishioners. In this way the full amount of the apportionment has usually been secured, but with the familiar experience that a relatively small proportion of the congregation participated in the giving. This year the plan recommended by our Board of Missions is to be tried.

When the Board's recent message reached the rector he sent to all the parishioners a postal card notice of which the following is a copy:

CHRIST CHURCH
Broadway and 71st Street, New York
December 9th, 1910.

MY DEAR FRIEND:

A message of the greatest interest and importance has been committed to me to give to the people of Christ Church on Sunday next, December 11th. It concerns ourselves, our own parish, and the whole Church.

I most earnestly desire that all who have any connection with Christ Church shall hear this message. I use the word "all" literally and seriously. I mean by it the men, the women, the young people and the children of twelve years and over; those who are regular attendants and those who only rarely come to church here.

I make this a personal request to you that you will come and will do your utmost to secure the presence of others at 11 A.M. if possible and, if not then, at 8 P.M.

Yours faithfully,

GEO. ALEX. STRONG.

By a fortunate coincidence there was a stated meeting of the vestry on the very day on which this notice was sent out. The rector presented to the vestry the whole plan outlined in the Message of the Board. The vestry voted to approve the plan in its entirety and to recommend it to the people. This action covered the adoption of the weekly offering for missions, the use of the duplex envelopes, the every-member canvass, the appointment of a parish missionary committee, and the holding of a men's missionary dinner.

On Sunday, December 11th, the weather was very bad, and in spite of the postal card notice the congregations in church were not particularly large, but they did include an unusually large proportion of men. The rector read the Message of the Board at the morning service in place of a sermon, adding comments by way of illustration and local application and announcing the action of the vestry. One man in the congregation said that the Message was the most forcible and practical presentation of missionary opportunity and method that he had ever heard. The more important parts of the Message were read again to the evening congregation.

The men's dinner is appointed for January 10th, with the president of the Board and Mr. W. R. Stirling among the speakers. It is proposed to push the work along the lines laid down by the Board, and while nothing can be said as yet of results, the rector and vestry are very hopeful that the parish will gain notably in the extension of missionary interest among its members, in the amount of its offerings for missions, and in the strengthening and upbuilding of its own work.

WHAT 10 CENTS A WEEK WOULD DO

The appropriations for 1909-10:

\$1,162,740

Offerings from living donors available to pay appropriations:

\$901,302

If living communicants had given an average of 10 cents a week:

\$4,742,411

DOES MISSIONARY GENEROSITY MEAN PARISH POVERTY?

“WILL not giving to missions decrease the giving to parochial expenses? If I preach enthusiastically for the world-wide extension of the Church, will I not render impossible the building of a new church or a new parish house, or a rectory? Will I not shatter all hopes for an increase of my pitiful salary?” Such are some of the human and burning questions that perplex the minds of many faithful and conscientious clergymen. I have been often asked such questions in the last few months. Let the following facts concerning Trinity Church, Aurora, answer:

When I became rector here, April 16th, 1905, I found that nothing whatever was being given to missions—either diocesan or general; that even efforts were successfully made each year to secure a reduction in our diocesan assessment; and that only about \$700 had been pledged the year before for parochial expenses. In the face of an annual deficit, the vestry could not be convinced of the wisdom of trying to raise any money for objects outside Aurora.

The coming of the new rector soon developed some enthusiasm in the parish. In sermons and private conversations, I began to tell of the joy of giving to God, of the real sacrifice which became the real happiness, of the privilege and honor it really was to contribute regu-

larly, systematically, and proportionately to our income for the extension of Christ's Church.

I finally succeeded in getting the vestry to see the shame of asking for a reduction of the diocesan assessment and of not giving a dollar for work outside of this parish; \$50 was pledged and paid for diocesan missions the next year; raised to \$75 the year following and then dropped to \$50 again. We were building the parish house then and the vestry were afraid of hurting that movement. In my fourth year, we got the amount for diocesan missions up to \$100, and the people thought we were doing big things; \$10.50 was our magnificent contribution for the extension of Christ's Church outside of this diocese!

From the first week, I began to urge the advisability of devising a financial plan which would reach every parishioner and which would be primarily adapted to the smallest giver in the parish, i.e., the weekly offering system. It seems strange now to recall how much opposition that simple idea met from members of the vestry! Their thoughts had been only on the large givers—the men who could at any time write out a cheque for their monthly or yearly subscription. This left out the great majority of the parishioners. But beginning with a few packages of weekly offering envelopes for parochial expenses, the idea grew in favor among the people, un-

til this year 200 packages are being used, not only for parochial expenses but for missions as well. We find that the duplex envelope, in black and red, is the best for our purpose.

The thorough canvass of our parish by twenty men who volunteered at the Annual Parish Banquet last April resulted as follows: \$810 was pledged for missions (\$350 for diocesan missions and \$460 for general missions). This has since been increased to \$910. Three thousand three hundred and thirty dollars was pledged for parochial expenses (exclusive of Christmas, Easter and open offerings). An immediate and, to me, interesting result, was the increase of the rector's salary!

It must be noted that, during the five and one-half years, \$1,200 has been given by this parish for the diocesan Endowment Fund; \$12,000 has been paid

for a new parish house and cloister; \$3,000 has been pledged and almost all paid as a part-payment for a rectory; and the salary of the rector increased by \$1,300 (\$1,200 has become \$2,100 and rectory).

In the face of such facts, what is the answer to the above questions? Does it appear that missionary enthusiasm and giving hurts parochial funds and prevents the increase of salaries? Does it seem that the raising of unusual sums for parochial purposes injures the cause of missions?

To my mind, the secret is this: faithful, systematic, enthusiastic preaching of the glory of the missionary spirit and what is actually being done; the weekly system for both parochial and missionary treasurers; the every-member canvass; and, above all, the blessing of God upon the unselfish.

FRANK C. SHERMAN.

MR. SENIOR WARDEN

WHY was the rector so timid and apologetic at the last vestry meeting when he told about having received a "Message from the Board of Missions," calling your parish and the whole Church to a "Forward Movement"?

Perhaps as he grew more earnest and confident you were almost inclined to say: "Of course, let us get into it heartily."

Then you remembered that

The bill for the tessellated pavement put down in the aisles last summer had not been paid.

Or that the cushioning of the pews that the people might listen to the Gospel comfortably had been an expensive undertaking.*

* We know one parish of 200 communicants where the cushions for 100 pews cost \$7,000. Last year that congregation gave \$100 for missions at home and abroad. Just half a cent a week from each communicant to help in extending and establishing the Church in the newer parts of our own land. But the other half cent! Yes; that went to do the same work among the millions abroad. And that parish is the home of several millionaires, who have country houses in the neighborhood.

Or that the contract had just been let for a new organ.

Or that the "music" was now costing \$5,000 a year.

And then you said: "I guess we will have to stand aside. It's only another of those endless calls from the Board of Missions anyway." "Besides" you added piously, "we must pay our debts. We must be just before we are generous."

"Just"? To whom? Is it just to incur expense that you think can only be met by withholding the best news that ever came into the world from those who have never heard it?

"Generous"? to whom? Is not the congregation being "generous" to itself?

"Generous"? To our Lord and our needy brethren? Is the money really yours?

"Not, How much of my money will I give to God, But, How much of God's money shall I keep for myself."

Read on page 31 what the vestry of Christ Church, New York, did.

Write to Forward Movement Secretary, 281 Fourth Avenue, New York, for further particulars.



PRESIDENT TAFT, GENERAL LEONARD WOOD AND PARTY VISITING THE EASTER SCHOOL AT BAGUIO, P. I.

OUR CLERGY AT HOME AND IN THE FOREIGN FIELD

Clergy at home, 1910:

5,400

American Clergy in Foreign Field, 1910:

91

Population of United States:

91,000,000

Population of districts abroad where we have work:

142,000,000

In the U. S. one clergyman for every 17,170 people:

In our districts abroad, one for each 1,560,000.

V. BY-PRODUCTS OF THE MOVEMENT

A NEW POINT OF VIEW: "DO WE GIVE OUR SHARE?"

ONE evening last May, the vestry of the Church of the Holy Spirit, Lake Forest, Ill., assembled for its regular meeting. The rector announced that he had received notice from the diocesan authorities that the combined apportionments to the congregation for diocesan and general missions were \$980.

One of the vestry said, in effect: "That amount may be our share as shown by a percentage on our current expenses, but does it really represent our ability?"

That was a new point of view, but the vestry faced it candidly. After discussion the members decided that \$980 was too small an amount, and agreed to ask the congregation to give at least \$1,800.

"Let us begin right here with ourselves," said some one. "How much will we give?" In less time than it takes to write it, \$730 were subscribed by the men present.

It was decided that a statement of the case should be made to the congregation

the next Sunday morning, with a request that it endorse the policy of the vestry.

A notice was mailed to each member of the congregation reading something like this: "An important matter of policy which concerns every member of our congregation will be presented at the service next Sunday morning. Please try to be present." This was signed by the rector, the wardens and vestrymen.

An unusually large congregation was the first result. The facts were presented by the rector and one of the vestry.

Pledge cards on the weekly system, and printed matter showing the pitiful contributions to missions by the Episcopal Church in the Diocese of Chicago, were distributed in the pews. A number of pledge cards were signed, chiefly on the weekly basis; a number of people doubled their previous subscriptions; other new subscriptions were made, bringing the total subscriptions for missions up to about \$1,800.

Thereafter the vestry continued the

Not, How much of my money will I give to God, but, How much of God's money will I keep for myself.

canvass to some extent, with the final result of subscriptions totalling rather more than \$2,300.

The year before the congregation had given \$288 for general missions—an

average of \$1.64 for each of its 175 communicants. For the year ending September 1st, 1910, it gave for the same purposes \$869—an average of \$4.96. And it hopes to do still better.

NOT AN ADDED BURDEN BUT A GREAT RELIEF

I SHOULD be untrue to facts and very ungrateful if I did not most cordially say that the effect of the missionary awakening on the congregation to which I minister has been *very* great, not only in the amount contributed for work outside parochial objects, but in the elimination of constant, wearing, and oftentimes despairing efforts on my part to meet the apportionment for foreign and domestic missions, and to do necessary mission work in convocation, city and diocese. I have for years used the envelopes put forth by the Board, and made many appeals during the year in behalf of the different objects which we undertook to help—Anking, Bishop Hare's Indian School, and the work in Brazil—as also for the diocesan and city missions. Comparatively few of the envelopes came back to the treasurer, and I was shut up to evening offerings to make up the balance. This took many months, and kept me in a state of constant anxiety. I should explain that our Church is practically free, and is supported from the morning offering.

Since the laymen's movement—whether it "sprang up" or "came down"—things have been very different. A body of faithful laymen took the matter up, and put it on a basis that I, for many years, have tried for in vain. A lot of us got together and drafted a letter to the congregation, asking, with all the earnestness we could, their co-operation in this important work. This letter

was put, as far as possible, into the hands of every attendant on the services of the Church, with cards asking a weekly pledge to the cause of missions. Then we adopted the duplex envelope, so that the mission offerings went in along with the parochial each week. This duplex envelope I had often tried for before, but could never get until I had the backing of a group of thoroughly aroused laymen. With their assistance, we have pretty nearly reached our limit, for the increase in offerings to foreign and domestic missions is indicative of a like increase in mission work in the diocese.

The thing I try chiefly to do now, is to keep my people informed as to improved conditions, to tell all I can of the different objects we are aiding—their interest, importance and hopefulness; to try to keep those who are pledged in line, and to get such as have not signed a pledge card to do so.

Our congregation is far from being a wealthy one, and the increase we have made represents an increased number who pledge themselves to regular, though modest, contributions, rather than larger contributions from a few.

I have not found that the increase in mission offerings has at all decreased interest in or contributions to home expenses. If anything, it has made things better along those lines also. The relief to me personally has been very great.

REV. L. R. MASON,

Grace Church, Richmond, Va.

INDIVIDUAL GIFTS, 1900-1910

In 1900:

\$99,411

In 1910:

\$95,002

Is not this a weak point which the Forward Movement may re-enforce?

"IT WILL RE-CREATE THE PARISH"

THE growth in missionary spirit here has been very slow. I did what I could in preaching special sermons on the subject of the Church's mission, and for the two years preceding the Laymen's Missionary Convention in Jackson I was able, by sending out a letter, with an enclosed envelope for a special Advent offering for missions, to collect the amount of the apportionment. The assistance of the Rev. Robert W. Patton, Secretary of the Fourth Missionary Department, was invaluable in this campaign of education. When the convention came to Jackson, we were prepared to receive the fullest blessing from it. We were represented on the local committee by the ablest laymen of our congregation, who took a most prominent part in all the work of arrangements. On the closing day of the convention we called a meeting of the entire congregation, and we adopted unanimously the resolutions suggested by the convention. The whole value of such an inspirational gathering is in doing *at once* what it is proposed to do. We arranged immediately an informal dinner, to which were invited thirty or forty of the leading men in the parish, where impromptu speeches were made on the practical questions involved in the canvass. Most of these men were the nucleus of what had been our organization of leaders of the Forward Movement in the parish. It was very easy indeed to gain their consent to make an every-man canvass of the parish for subscriptions, on a weekly basis, to the mis-

sionary work of the Church. The campaign was carried out at once. The men met at the church every morning for prayer, before beginning the day's canvass; and in three days it was done, and the reports were all complete. At the same time, at my request, a similar campaign was carried out among the women of the congregation by the members of the Woman's Auxiliary, an organization about seventy strong, in St. Andrew's, constantly clamoring to increase its already large work. The result of the canvass was beyond our wildest expectations. Of course the idea is a new one to us; the system employed—we use the duplex envelopes—is likewise new in our parish, which has always worked out its financial salvation with the assistance of a monthly collector. But we ventured to pledge \$800 for diocesan missions, and it appeared to us then that with the addition of various other offerings, made by the Sunday-school, the Auxiliary chapters, etc., we should have all told for missions nearly \$3,000 for the year. That expectation was a little too optimistic. We shall, however, far exceed all previous records.

I feel that the cause of missions has done much to bring the men and women and even children of the congregation together, and that not a dollar spent in it is a dollar wasted from our own work in Jackson. Eventually the missionary spirit will recreate the parish.

REV. HALSEY WERLEIN, JR.

St. Andrew's, Jackson, Miss.

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—*David Livingstone.*

HOW A MISSION BECAME INDEPENDENT

A SMALL congregation of United Presbyterians in Schenectady, N. Y., has been receiving \$500 a year from its home mission board for several years in order to give its pastor a living salary. It has been giving practically nothing for missions, as it considered itself a home mission congregation. When the convention of the Laymen's Missionary Movement was held in Schenectady in December, 1909, the men of the congregation were convinced that they should take a larger share in the work of evangelizing the world. The methods suggested by the Movement were followed literally, and a canvass of the congregation was begun for subscriptions on a weekly basis for foreign missions. These subscriptions aggregated \$560 for the year.

Having thus demonstrated unexpected ability to give, the congregation next asked itself, "Why should we receive aid from the Home Mission Board?" It was decided to surrender the \$500 appropriation.

A few weeks later the question was raised, "Why should we not give something for home missions in recognition of the help received in the past? A canvass of the congregation was accordingly made for subscriptions for home missions and resulted in pledges aggregating \$600 for the year.

In other words, besides securing subscriptions of \$560 for foreign missions, the congregation practically contributed \$1,100 for home missions in a single year by making direct gifts and relinquishing its grant.

HOW THE MORTGAGE WAS LIFTED

THERE is a Presbyterian church in El Paso, Tex., which has existed for many years careless of the claims of foreign missions. Local necessities seemed to press so hard that of course it was impracticable to consider calls from far away. There was a debt of \$23,000 resting upon the church, and the congregation was not particularly large nor wealthy. Yet the claims of foreign missions were not altogether neglected, for the church took an offering last year, and sent \$51 for that purpose.

Then came the Laymen's Missionary Movement, sweeping through the South. Its wave of enthusiasm and consecrated knowledge caught up the men of this church. They listened to its story; they thrilled with its message; then they be-

gan to ask one another questions. As a result they determined that it was high time for the congregation to take its part in sending abroad the Message. They canvassed the church for subscriptions, adopting the methods proposed by the Movement. This resulted in pledges amounting to \$1,500.

This was wonderful, but it was not all. Under the impetus of the movement, and realizing for the first time the seriousness of a Christian congregation's duty, they faced their own financial condition, and were ashamed. They determined to remove the incubus that oppressed them; they set themselves about it vigorously, paid off the debt of \$23,000 and lifted the mortgage, raising \$19,000 for this purpose at a single service.

GROWTH OF OUR WORK IN SEVENTY-FIVE YEARS—1835-1910

Staff in all fields, 1835:

■ 46

Staff in all fields, 1910:

■ 2,480

Income, all sources, 1835:

■ \$25,000

Income, all sources, 1910:

■ \$1,779,987

THE REFLEX ACTION

A Demonstration in Figures

AMONG the Christian bodies which have systematically pushed the every-member canvass and the weekly offering, none holds a more honorable place than the Southern Presbyterians. Reckoned by our own standard of attainment, it would not seem that they needed great stimulus, for they were already giving through their Board at the rate of \$1.50 per communicant for foreign missions as against our 70 cents. But stirred by the Laymen's Missionary Movement they set themselves to do better things. The results are at hand, and are a demonstration of the fact that giving to foreign missions does not draw away from home causes or congregational support. The first column shows the number of congregations in the state which increased their offerings to foreign missions during the year 1909-10; the second and third columns show how many of that number also increased their gifts to home causes and to congregational support.

		GAVE MORE TO:		
		Foreign Missions.	Home Causes.	Local Support.
Synod of	Alabama.....	15	11	10
" "	Arkansas	21	15	14
" "	Florida	10	all	8
" "	Georgia	29	23	18
" "	Kentucky	33	23	15
" "	Louisiana ...	11	8	7
" "	Mississippi ..	11	9	3
" "	Missouri	12	10	9
" "	North Carolina	53	43	32
" "	South Carolina	31	23	17
" "	Tennessee ...	28	22	14
" "	Texas 59		41	38
" "	Virginia 39		29	19

Recapitulation

Out of 362 churches in thirteen synods that gave more last year to foreign missions: 267 or 76 per cent. gave more to home causes; 204 or 58 per cent. gave more to congregational expenses.

The above result is compiled by the Laymen's Missionary Movement of the Southern Presbyterian Church from a card index of ministers, and deals only with those churches which, as shown by the minutes, have had a pastor for two years running, and which have given more to foreign missions the second year. It also includes only one church, the one at the pastor's address,—out of every group of churches under the same pastor.

HOW THE DEBT WAS PAID

THE results of the every-member canvass in Grace parish, Cleveland, have been about as follows:

Contributions to general missions have been increased from \$35 last year, through the old envelope system which we had had for many years, to about \$500 this year, through the system of the every-member canvass, the weekly pledge and the duplex envelopes. We have actual pledges for about \$450, with other money coming in through the duplex envelopes from persons who have not made a pledge for missions, so that we estimate the total amount will be about \$500.

Beside this, we secured, during the same canvass, pledges for nearly \$1,000, payable in four semi-annual payments, which will wipe out the debt of the parish.

Our special offerings for Christmas and Easter have been devoted to improvements in the church property instead of to current expenses, as was our former custom.

In addition we have received about fifteen pledges for our current expenses which we had not asked for.

We feel that the movement has been one of the best things which has happened in our parish for many years. It has brought about increased interest in nearly all forms of the Church's work and has given a spirit of hopefulness to the parish which was lacking before this was undertaken. Our church has a downtown location and our members have been moving away for years, so that it was generally expected that it would be very difficult to maintain the support and interest of its members. We feel now that we are doing a work that will command the permanent support of many of our members who live some distance from our church, and we have undertaken a number of other activities, such as maintaining a branch of the public library for children, and a large sewing-school for girls, all of which has met with the approval of the members of the parish.

We believe, now, that we can build our parish up into a stronger and more prosperous organization than it has ever been in the past.

BETTER PAROCHIAL ORGANIZATION

EDITORIAL NOTE.—The following suggestive article concerning the value of men's committees for parochial work appears in the December issue of *The Diocese of Chicago*. At least two parishes in the diocese have put the plan into operation with great promise of success.

IN 1742 John Wesley found himself heavily in debt. His meeting-house in Bristol was not paid for, and creditors were pressing for their pay. In this emergency one of the members of the Bristol congregation suggested that each member pay a penny each week till the debt was paid. Someone objected that many of the members were too poor to do this. "Then," said the former speaker, "put eleven of the poorest with me; and if they can

give anything, well; I will call upon them weekly, and if they can give nothing, I will give for them as well as for myself. And each of you call on eleven of your neighbors weekly; receive what they give, and make up what is wanting." Wesley, with his genius for organization, saw at once that here was just the very thing for which he had been looking. He wished to encourage systematic giving and he wished to keep in touch with his followers. Here was the

method by which he could do both. And so it came about that wherever Methodist preachers went their "class" method, as it came to be called, was instituted in the Methodist societies.

That the Methodist movement was wonderfully successful with its class method goes without saying. And when one comes to look for the reasons for that success he finds that three points are prominent: The "class" was systematic; the "class" was personal; and the "class" and its leaders were all lay people.

Now comes the Laymen's Missionary Movement, awaking in us all a new hope for Christ's Kingdom and renewed heart for the spread of it. The Movement lays great stress on methods. It is at once spiritual and practical. And in this day of system in business and finance it is significant that when it advises us about methods it harks back to Wesley's "class" organization with essentially little or no modification.

Many of our parishes have already organized a Men's Missionary Committee, and some of these committees are now at work and getting splendid results. The steps by which these committees have been organized have been fairly uniform. In the first place a men's dinner was held. In one parish ninety-six men were present. Addresses were made by several people; the situation in regard to missionary and parochial finances was talked over. Great stress was laid upon an every-member canvass of the parish and the necessity of systematic giving on the part of all, and finally a call was made for those who were willing to help in forming a committee and in canvassing the parish. About forty responded. A few days later another meeting was held at which twenty-six men were present and a permanent committee was formed, which should serve not only to canvass the parish for missions, but also to look after such other matters as could be attended to by a permanent committee of men.

A president, secretary, three vice-presidents and five division directors

were elected, and these officers, all men familiar with business affairs, constitute an executive committee with power to appoint all subsidiary and additional committees. This committee appointed from the men of the parish twenty-five district managers, so that each division manager has five district managers reporting to him. To each of these district managers five local managers report, so that there are 125 local managers; and to each of these local managers are assigned four or five families or individuals. It will be seen that each committeeman is responsible for five families and that the committee as a whole can at any time reach 784 families in a few hours. The burden of responsibility on any one man is relatively small, but if the 160 men on the committee act as a unit the work which they can do will be inestimable. Each one acting with his group can reach every member of the parish inside a couple of days at the most.

In this particular parish it has taken some weeks to perfect this organization, and doubtless the personnel of the committee will change largely from time to time; yet the men on the executive committee are used to facing business problems, and they are bringing to this work a fine enthusiasm and a determination to make the work a real success and a permanent feature of the parish life. They find that they receive in almost every case the hearty co-operation of the members of the parish and an effective enthusiasm for missions is being aroused which is bound to be of great service not only to missions but to the parish as well.

The above is one modification of Wesley's "class" or group plan. Smaller parishes find, no doubt, that little or no modification is necessary. For its success it depends upon a wise and enthusiastic executive committee and upon co-operation on the part of every member of a parish. Where these are present the group plan cannot fail, for it is systematic and personal and by its use the laymen do the laymen's work.



MEETING IN THE OPEN AIR BECAUSE THEY HAVE NO PROPER HALL
The Daily Progress Society at St. Saviour's, Wuchang, listening to the Rev. Mr. Kobayashi, of Tokyo

FOREIGN MISSIONS AND CONFECTIONERY IN THE UNITED STATES

Given by all Christian people in 1910 for Foreign Missions:

\$10,000,000

Spent in 1910 for confectionery:

\$87,087,000

VI. FACTS AND OPINIONS

The rector of a large Chicago parish writes:

THE canvass is much more difficult to carry on in a downtown church congregation than in a suburban parish or one whose people are living about or near the church. We are using the means recommended by the Laymen's Missionary Convention and Board of Missions and shall have a very much larger return this year than heretofore. I am sure the Forward Movement campaign you are inaugurating will do much good in stimulating interest in missions.

¶

THE Rev. H. P. Silver, Secretary of Department VII., recently had a notable meeting with the men of Kansas City. Bishop Atwill has appointed a diocesan committee composed of energetic men, who started to work immediately after the meeting to secure the appointment of a missionary committee of men in every congregation in the diocese. One of the members of the committee became so interested that he has announced his willingness to defray all expenses incurred in the organizing of local committees in the congregations, even if it be found necessary to send a man to visit every city and town in the diocese.

THE President of the Board of Missions would like to receive many more such telegrams as this from St. Paul's Church, Augusta, Ga.:

"Following a week of stirring addresses by the Rev. R. W. Patton, seventy-five laymen of the Church in Augusta, assembled at dinner, send you greeting. We endorse by resolution the great Forward Movement of laymen, will assume our responsibility, undertake an every-member canvass and set as our standard the raising of double all previous amounts by St. Paul's Parish.

LAYMEN'S COMMITTEE OF ST. PAUL'S."

The largest gift heretofore made by St. Paul's congregation for the apportionment was \$500 in 1902. If the laymen's committee succeeds in doubling that amount, it will place St. Paul's in the lead of all other congregations in the Diocese of Georgia.

¶

THE rector of St. Paul's Church, Rochester, makes this preliminary report of some of the results immediately following the convention of the Laymen's Missionary Movement, November 19th-22d: "On last Wednesday night we had the monthly meeting of our Men's Club, with eighty-two men

present. The weekly contribution campaign for missions was inaugurated, and I feel very much encouraged to be able to say that, while last year \$907 was contributed by St. Paul's on the apportionment for general missions, ten pledges for weekly contributions already received aggregate \$960, and the work is just beginning. The men are interested, and will push this matter to a conclusion."

A later letter announced that before the canvass had begun eighteen persons had subscribed \$1,240.

THE men of the Church of the Redeemer, Chicago, made a canvass of the congregation immediately after the convention of the Laymen's Missionary Movement last May. Unfortunately, many people were out of town. Nevertheless, the canvass resulted in 103 subscriptions providing for gifts amounting to nearly \$1,500 for the year. The men expect to supplement the original canvass by another effort in the near future to reach those who have not already been enrolled.

IN 1907 the Baptist congregations of Toronto gave \$23,000 to missions, an average of \$3.11 a member. Three years later, after the canvass and weekly offerings methods had been adopted, the same churches gave \$60,877, an average of \$7.89 a member.

In 1908 thirty-five Presbyterian congregations in Montreal gave \$68,783 for missions. Last year as the result of better methods they gave \$92,789. All but five of the thirty-five congregations use the duplex envelopes for weekly offerings.

IN 1835 this American Church declared herself to be a missionary organization. Since that date the amount given through the official treasury for Church Extension at home and abroad is \$28,000,000. In other words, the total gifts for seventy-five years are less than the cost of three modern battleships.

From the Rev. George Y. Bliss, D.D., St. Paul's Church, Burlington, Vt.:

CAN you send me twenty copies each of "A Message from the Board of Missions," Leaflet No. 1,102, the subscription card, the duplex envelope? I want to place one of each in the hands of my Men's Missionary Committee. The "Message" was read in church on December 11th, and aroused a great deal of interest. It is thoroughly good.

THE membership of the Emmanuel Presbyterian Church, near the Stock-yards, Chicago, includes a number of families of small incomes, but they have been trained to contribute systematically to foreign missions. In one family, the mother of which is a cripple, two children give two cents each every week for foreign missions. In another family a boy who had been giving two cents a week for the same cause has just raised his subscription 50 per cent., and gives now three cents per week. A cash girl in the same church, whose wages help to support her family, is another of the contributors at the rate of two cents per week.

THE pastor of Bethany Presbyterian Church, in Detroit, gives his experience with the weekly offering plan as follows:

"As a result of the Laymen's Movement work in this church, the every-member canvass, the introduction of the duplex envelopes and the general interest in the matter aroused, our treasurer sent a check to the Foreign Board last week for the full salary of our missionary in Africa—something that in former times we usually had a big hustle to make up at the end of the year. We have five months to the good and are further along in our payments to home missions than is usual at this season—much further. Our money comes in weekly, without fuss and begging, and without regard to the late lamented 'rainy Sunday.'"

The following suggestion comes to us from New England:

TO the methods of canvass suggested on page 18 of the last issue of "Manual of Missionary Methods" (L. M. M.), I would add:

(a) Let the canvass begin on a Saturday and end one week from that date, thereby making it possible for it to close with a Saturday night supper, and the results be announced on the following Sunday morning.

(b) On the day before the meeting the canvasser should send out the following personal letter—type-written if necessary—better in handwriting:

My dear Mr. Blank:

In company with some of the following, I am assisting the canvass of our parish in the interest of the Forward Movement.

(Then follow a half dozen names of men engaged in the canvass)

Your name is on my list, and if convenient to you, I, with one of the above, will call at your house to-morrow night at 7:30. At that time I hope you will give me the opportunity to explain the purpose and plans of the Forward Movement and ask your co-operation.

The results of this canvass will be announced next Sunday morning.

Very cordially,

Such a letter has many results. In some instances it saves the canvasser's time, because the person addressed calls up by telephone, or sends a letter notifying the canvasser that he cannot be at home and states the amount he will pledge. Again the letter *opens the subject*; the canvasser and the man called upon understand each other from the start, and the interview is pleasanter to both. Again, the letter makes the *demand of preparation*: the man called on to a greater or less extent defines his attitude toward the subject before the canvasser arrives; and, most important, he defines his attitude recognizing that he must talk with a man sufficiently interested to give time to the subject,

MEN AND MISSIONS says that "Mr. Charles A. Rowland, of Athens, Ga., while still actively engaged in business, gives the bulk of all his time to the work of the Laymen's Missionary Movement among the Southern Presbyterian congregations as an unpaid volunteer worker. Cases of this sort are mentioned to raise the question in other minds. Could I not arrange my business so as to give a large section of my time systematically to promoting the Kingdom of God? There is abundant scope for all such unselfish service. It is probably about the most efficient service that can be rendered. The Kingdom of Christ is not likely to come without a good deal more of it."

A Canadian Baptist layman, one of the leading business men of the Dominion, has declared his purpose not to add another dollar to his principal. After providing for his living expenses he gives the remainder of his income, amounting to many thousand dollars every year, to the spread of the Gospel.

Mr. George Innes, a Presbyterian layman of Minneapolis, after organizing two successful business enterprises, which he has placed under the care of men whom he employs, has given up active business while still in the prime of life, in order to devote his whole time and energy, as an unpaid volunteer worker, to the enlistment of the Church in its great central task of preaching the Gospel to every creature.

COMITY AND CO-OPERATION

A Presbyterian layman in New York sends this message of good will:

I HAVE been reading in *The Churchman* about your Board of Missions' meetings. It was fine! I'm so glad that Bishop Lloyd is back again. Would you consider me intrusive if I should signalize my congratulations by enclosing this check for the Board's work? I covet an interest in the work which you are doing.



A SUNDAY-SCHOOL IN A MILL TOWN OF THE SOUTH

The value of the work for citizenship and religion which the Church is doing among these poor white people is beyond computation



A BASKETRY CLASS ON THE PORCH OF A MISSION HOUSE IN THE MOUNTAINS OF KENTUCKY

THE HIGHLANDERS OF THE SOUTHERN APPALACHIANS

By Bishop Horner

THERE is a wonderful inspiration in the prayer which we use for missions—"O God, who didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh, grant that all men everywhere may seek after Thee and find Thee." It is intended in its sweep to comprehend *all the world*, and yet, in our missionary enthusiasm, we are in danger of overlooking an important part of this comprehensive "all the world"—the part lying between them that are far off and them that are nigh—the rural Christendom of our own country.

It is found to be comparatively easy to interest people in the needs of those

who are at their very doors, whose cry falls upon their ears, and whose needs they are forced to hear and to see whether they wish to do so or not. As an instance, you will find that the Diocese of New York has twice as much money to spend on its diocesan and city missions as the Board of Missions has to spend on the white work in the seventeen missionary districts under its care in the United States. These districts were placed under the care of the Board because they had no great cities in them to see and to hear the crying needs. Then, too, there is a romance and a sentiment about the far-off foreign field that strongly attract the attention and sympathy of many people. The

home field—out of sight and out of hearing, and yet on this side of dreamland—is oftentimes neglected.

The cities have somehow congested within themselves the money, and to a great extent the workingmen, of the Nation, and the rural sections have been left to struggle along as best they could; this situation prevails especially in religious matters. During the last century, until the last decade thereof, the trend of population in the United States was toward the cities. At the beginning of the century 5 per cent. of the population were in the cities; at the close of the century about 40 per cent. of the population were city people. Since 1890 the tide seems to have turned, and the rural sections are growing more rapidly than the cities. This change is significant, and the cities should stop to consider that it is a necessary change, upon which the very life of the cities depends. The cities had grown so rapidly that the rural sections could not supply food in sufficient quantities and prices of farm products have accordingly advanced.

The same law that has been at work in the commerce of the Nation as between city and rural life has also obtained in religious matters. Charles Roads, in his book, "Rural Christendom," writes forcibly of the comparative advantages of the rural sections. "The rural districts are now strategic for Christianizing all America. There is where the forces of evil are weakest, unorganized and unentrenched. The saloon is rapidly withdrawing from rural America, and resorts of evil for gambling and lust never were known except in a certain kind of town. Moral and civic victories at the present time are won in rural sections, and in States with few large cities. The national well-being looks to country voters and country legislators for reform of all kinds, and there are the ever-favorable battle-grounds. And for religious work, the same amount of effort always produces many times the result in conversion and strengthening of the Church which is possible in cities. The same ex-

penditure of money will bring immensely larger returns for the Christian life. Country boys and girls crowd into the cities, and it is easier to save them to Christ before they leave home than when in the maelstrom of city vices and sins. It is cheaper to prevent pollution of the living stream at its country springs than to filter it in the city. In the strong and attractive town or village church the future city-dweller may be trained in character and for service. Every weak country church is also a menace to the city.

"For its own sake, rural America must be Christianized. It contains three-fifths of all the people, and is thus by far the larger field as compared with all the cities. It will be easier to save this three-fifths country than that two-fifths city America. The leverage for the whole Nation is there at present, and the future swings that way. It is the pressing problem of to-morrow. In all the past the city was fed by streams from the farm and the village; its great leaders, for the most part, were bred in the country, and its best people came from it. It will continue to be country-fed and country-replenished in the future, though some of the best young men and women under the greater enthusiasm for farming and its scientific development even now choose to remain there.

"And it is now certain that some of the best people who went from the country to the city are returning to the country to live. There will thus be the daily freshening and purifying of city people by the country more and more, so that to save the city we must develop the country church to its finest and loftiest service, character and training.

"This means that the city Christian must vitally interest himself in the country problem. He must energetically, as he knows so well how to do, throw himself into the rural church, help to finance its forward movements, and develop its utmost power. The uptown church needs larger organization for the Kingdom of Christ, the downtown church



A HIGHLANDER OF THE BLUE RIDGE MOUNTAINS
Uncle Milton Williams and his daughter

must not be abandoned; but back of both of them is the country church, which often actually sends into them more members than these churches win from their city fields. Do not these city churches owe to the country careful study of conditions, deepest sympathy and support, and fervent prayers?"

The marvellous growth in numbers of the Methodists and Baptists during the last century is due in great measure, I think, to their care of the rural sections. The Church has more or less neglected these rural parts and confined her efforts to the cities, to her own disadvantage.

Perhaps the most distinctively rural section of the United States to-day is the southern Appalachian Mountain region. It is made up of the mountain parts of seven states, and has a population greater than the combined population of Montana, Wyoming, Colorado, Arizona, Utah, Nevada, Idaho, Washington and Oregon, and nearly equal to the whole population of the United States when it became a Nation. There

are no large cities; it is peculiarly a rural section, and, more than that, an isolated rural section. If any rural section needs the help of the cities, this one needs that help more especially and responds more satisfactorily.

There is a feeling, which has great weight with some, that society must help the almost hopeless condition of certain degraded portions of the population as a matter of self-protection and self-preservation. I place the plea for help for the Highlanders of the southern Appalachians upon an entirely different basis.

History teaches that the highlanders of every country in which there are mountain sections have been among the brave and the freedom-loving of that nation. The Highlanders of the southern Appalachians are not recreant to their heritage as mountaineers. They have shown their bravery and loyalty and love of freedom whenever the country has had occasion to call upon them: in 1776, in 1812, in 1860 and in 1898. Their response to the call of the Nation

on these occasions is a matter of history. It is not for the purpose of protection against them in case we do not help them, nor from sympathy because of almost hopeless degradation, that the Church should do aggressive work among these people, but because we have an opportunity to do constructive work for the citizenship of the country and of the Church. They are poor and backward, not because of inability, but because of lack of opportunity. Give them the same opportunity and they will more than measure up with the average citizenship of the country.

Let us examine into the situation under three general headings:

1st. Is there a sufficient number of people in the southern Appalachians to demand our attention?

2d. Do they need the ministrations and help the Church can give?

3d. Is the Church adapted, in her ways, to meet the needs of these people?

1st. As to the Number of People in the Mountains

The tourist travelling for the purpose of enjoying the beautiful mountain scenery and the almost perfect climatic conditions as to air and water might think there are but few people living on the steep hillsides, and along the clear streams of water; but if he will linger long enough to attend some political gathering or some religious service, he would wonder where so many people come from. The mountain regions are more densely populated with white people than any other part of the rural South. The families are larger and can trace their ancestry back as mountain dwellers for generations.

After an intimate acquaintance with the people and the mountain conditions we are tempted to use our Lord's words as peculiarly applicable to these people: "Look ye upon the fields, for they are white already to harvest." The people are already in the mountains in great numbers and are increasing at a rapid rate.

2d. Do They Need the Ministrations and Help the Church Can Give?

For a great many years to come education must go along with our religious training. This is the opinion of every missionary we have placed in this field. It is almost impossible to accomplish anything in a neighborhood unless we can put a school along with the mission chapel. You can readily appreciate this when you consider that there is not a foreign-born child brought to New York to live but has nine times the money spent upon his education that is spent upon the average mountain boy. The District of Asheville alone, which occupies only about one-sixth of the southern Appalachian region, has 50,000 children without any school advantages and 100,000 attending school for a term of only four months a year. The mountain counties are not rich enough to furnish an adequate system of public schools. They need help from outside sources. The expense for the education of most of the people of the United States is borne by others than those who receive the education. Even under the most favorable circumstances this is true. Every student going to Harvard or Yale or Columbia pays only about one-third of what it actually costs to give him the instruction at those universities. Each one of these institutions receives something near a million dollars each year from people who have money and who wish to spend it along educational lines. Why should not a fair proportion of these educational philanthropies go toward the education of these Highlanders of the southern Appalachians, who need the help and long so intently for the opportunity of an education.

3d. Is the Church Adapted, in Her Ways, to Meet the Needs of These People?

Perhaps the best way to answer this question is by giving some concrete instances. Mr. Roads, in his "Rural Christendom," states very positively

that it costs less in energy and in money to impress religiously the boy when living in the country than when living in the city. At first thought it might be supposed that it would be easier for a clergyman to reach and impress his people in the crowded city than in the scattered country districts. Last year one clergyman in the District of Asheville, with an assistant part of the year only, reported seventy-six baptisms, and the different mission stations were, in some instances, three, four, five and twelve miles from the home of the missionaries. A clergyman with two assistants in one of the largest churches in New York City reported thirty-nine baptisms. The ratio is about four to one in favor of the scattered rural section. Single instances of this kind are not sufficient, of course, to prove a proposition, but many examinations of conditions along the same line tend to show the great advantage of the rural section over the city. The mountain people are ready to receive the ministrations of the Church when presented to them in the right spirit.

Some anxiety is felt in certain quarters as to the supply of candidates for Holy Orders. The recruiting officers of the United States Army find the mountain sections a good field for suitable men for the army of the Nation, and I think under well-directed efforts we would find that in these same mountains could be found young men in great numbers who would make most efficient and acceptable ministers in the Church of God.

This year the District of Asheville has three students at the General Seminary in New York—one at the Bishop Payne Divinity-school, Petersburg, and two others studying privately for Holy Orders. At this rate it will not be long before we can supply, if desirable, all our mission stations with native workers and not have to call upon the Church outside for both men and money.

The Church is reaching the plain people of the mountains with great success. In many places we are already received with open arms. We have 1,500 children in our mission and industrial schools.

We ought to have 15,000. The general type is that of the strong and sturdy Scotch-Irish, which has made such a world record for manhood. The country which sent out the men who turned the tide by their bravery at King's Mountain in the War of the Revolution, and which gave to the Nation Abraham Lincoln at the most critical period of her history, is not without men of like type to-day.

We ought to be able to climb in our missionary enthusiasm the highest mountain peaks and view the points far off and them that are nigh, but not fail also to see the fertile valleys which lie between.

THE WISE MAN SAID:

“THERE is that scattereth and yet increaseth; there is that which withholdeth more than is meet, but it tendeth to poverty.”

Thousands of congregations are proving to-day the truth of those two principles.

In which class is yours?

Hundreds of congregations to-day are giving so little money for Church extension in the diocese, the nation and the world that they actually have not enough for their own local needs.

What is the result?

The rector is kept on a salary so small that the spirit is crushed out of him.

The church is not kept in repair. Its appearance depresses the people.

The parish house you need never materializes.

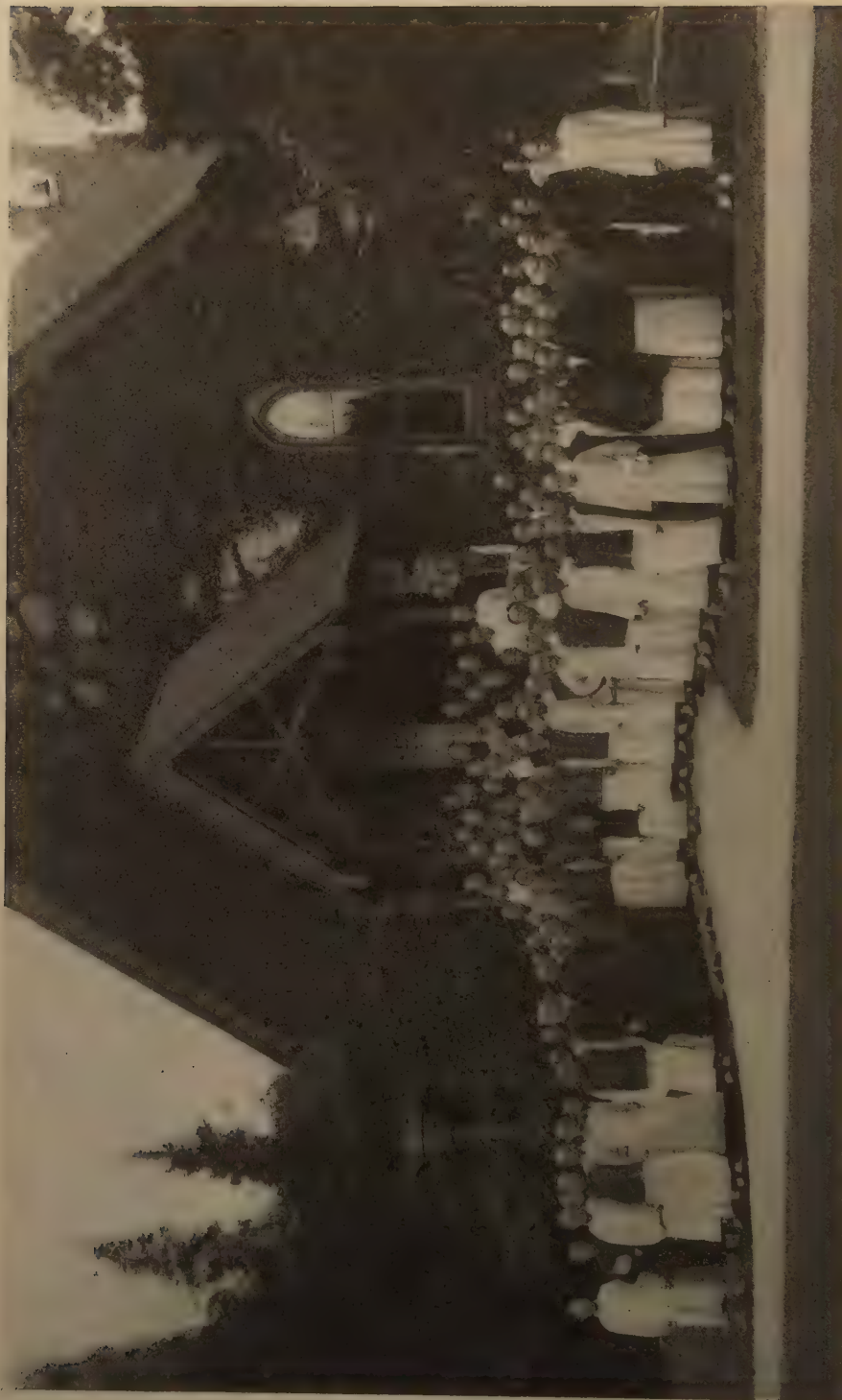
The Sunday-school has no proper equipment. Teachers and children are discouraged.

What is the remedy?

Link the parish to the world. Urge the congregation to put world needs first. Give something worth while. Scatter your love, your prayers, your money.

The life of the parish will be blessed. The treasury of the parish will be supplied.

For particulars, write Forward Movement Secretary, 281 Fourth Avenue, New York.



A MISSIONARY CONFERENCE OF CHINESE LAYMEN AT SHANGHAI

CHINESE FORWARD MOVEMENTS

I. IN SHANGHAI

WHEN it comes to a "Forward Movement," the lay Churchmen of the District of Shanghai are no whit behind their American brethren. In fact, they had launched a forward movement before the Laymen's Missionary Movement began to gather headway in this country. Four or five years ago the Shanghai laymen organized what they called the Men's Auxiliary, for the purpose of backing Bishop Graves's efforts to extend the Church in various parts of the Province of Kiangsu. They have a yearly meeting, when representatives of the congregational organizations go to Shanghai to confer with one another and the bishop. At this gathering the savings of the year are presented in a united offering. At one of the last of these gatherings 142 Chinese laymen were present and reported \$680 in the treasury. They have been using the money to support work in some of the smaller towns around Shanghai.

The Rev. Dr. Pott writes of one of these new efforts:

"Last Saturday Mr. Nelson and I went up to Kunshan to attend the opening of a new preaching hall. The town is about thirty miles from Shanghai and is reached by the railway. This preaching hall has been opened by the funds raised by the Men's Auxiliary. They have secured a very good building in a crowded neighborhood just outside one of the city gates. They pay the rent of the building and the salary of the resident catechist. The building is fitted up very nicely and the ground floor contains a preaching hall, a small chapel and a reading-room. As usual in China, the ceremony of opening a new building began with the firing of fire-crackers. This was not to expel the demons, but simply to make a joyful noise. We then sang a hymn, had a few prayers, read a passage from Scripture and began the preach-

ing. A large crowd had assembled and seemed much interested in the proceedings. The whole undertaking has been from the beginning in the hands of the young laymen. The place will be visited from time to time by the Rev. Mr. Woo, of Soochow, and the work of the catechist will be carried on with his oversight."

II. IN HANKOW

IN September the Rev. T. F. Tseng, with his family, left Ichang to take up permanent residence in Sznan, a *fu* city in the southwestern section of the Province of Hupeh. This gives definite form, full of promise, to a long-cherished plan for giving the Chinese Church an opportunity to send out its own representative into a home missionary district.

At the conference of the Hankow District, held last February, a Board of Missions was organized, similar in plan to a diocesan board at home. Under the auspices of this body the Rev. Mr. Tseng was set apart as the first missionary, and the difficult field in the southwestern part of Hunan was chosen as the Board's first jurisdiction.

This is a difficult field for several reasons. In the first place, it lies eight days distant from Ichang, over a lofty range of mountains; or, an equally arduous approach involves a boat trip through most of the bad rapids of the Yang-tse, and then about three days over the mountains. Again, sporadic attempts have twice been made by missionaries to settle in this district; and, whereas the first one, made some years ago by the China Inland Mission's representatives, met with good results until it had to be abandoned because the missionary and staff were needed for older work elsewhere, on the other hand, the last attempt, made by an independent missionary about eighteen months ago, seemed to stir up a great deal of opposition amongst

the officials. There is a small work done by the Roman Catholics in this place, but much feeling was aroused against them a few years ago and a riot resulted, and the incident seems to linger in the minds of the people of the whole district. So it would appear that work in this part must take shape slowly and be furthered with much patience to overcome opposition and prejudice.

There are, however, in the telegraph and post-offices two of our former students; and these showed themselves very friendly to Mr. Tseng when he made a trip into Sz-nan last spring. At that time he was able to rent a house, part of which will be used as a chapel for the present. In this arrangement he was much helped by an uncle of a former school-boy, whose family, though not Christian, have always been most friend-

ly. On this trip Mr. Tseng was accompanied by two colporteurs, with whom he sold tracts and preached on the way. About three thousand tracts were sold at nominal prices, and Mr. Tseng wrote of much apparent interest among the country people.

"One day," he says, "I met a man by the name of Hsün, a member of the gentry, who served us a feast and treated us most kindly. He talked with us about Christianity, showing an acquaintance with the Gospels. I asked him how he had gained his information, and he told me that he had studied tracts and Scripture portions, which previously had been sold in that section." Mr. Tseng adds: "I constantly give thanks for him," and surely all who read will, for this is clear evidence that God goes before His messengers.

AMERICAN BUSINESS MEN IN CHINA

By the Reverend S. Harrington Littell

HANKOW has just been enjoying the unique occasion of an official visit of American business men representing the United Chambers of Commerce of the Pacific Coast to see the possibilities of China, and to find means of drawing China and America closer together. They came as guests of the Chinese Chambers of Commerce. The visit has been a sort of triumphal march through the country. Viceroy, educators and business men have vied with one another in their attempts to do the visitors honor. They have surprised even us who know the innate politeness and courtesy of the Chinese. The receptions and the visits of inspection to industries have been more elaborately prepared and carried out than anything that either they or we have ever experienced. It reminds us of all the stories we have read of Oriental luxury and magnificence, and of some of the sumptuous occasions of

old Roman times, with, of course, the evil features omitted.

Forty-three persons were in the visiting party, and although their programme has been packed, we succeeded, by hard work, in getting in glimpses of mission work along the river ports, and particularly in Hankow. They attended in a body the English services at St. John's on the Sunday they were here, and at their request heard as direct and lucid and straightforward a business statement of our missionary work and success as I was able to give. We missed Bishop Roots greatly on this occasion, but had the satisfaction of hearing the leaders of the party say that they would guarantee that after what they have seen and heard in China every single one of the party is pro-missionary. I need not repeat the remarks of certain of them who are enthusiastically in favor of missions, but I believe that there is not one in the whole party who has now anything but good to say of missions.



AT WORK ON THE GROUNDS OF ST. AUGUSTINE'S SCHOOL, RALEIGH

THE BLACK MAN'S NEED

*By the Right Reverend William Alexander Guerry, D.D.,
Bishop of North Carolina*

THE oldest missionary work undertaken by the Church in America—with the possible exception of that among the Indians—was established among the Negroes of the South. As far back as 1702 the Venerable Society for the Propagation of the Gospel sent out missionaries and catechists to evangelize the slaves on the southern plantations. They were ably seconded in their efforts by the southern planters themselves, who in many cases built chapels on their plantations, helped to pay the salary of the missionaries, while their wives and daughters gathered the children into the great house on Sunday afternoon for religious instruction. With such zeal and diligence did they prosecute their labors that in many southern dioceses prior to the Civil War there were almost as many Negro communicants as white.

Then came that terrible and devastating struggle. When the war was over we found these people in the Church, many of them sincerely attached to the Church, having been baptized and brought up in it from infancy. What were we to do with them? Should we say to them, as so many other religious bodies in the South did after the war, "We wash our hands of all responsibility for you; organize your own churches; educate your own clergy; manage your own affairs"? That was what was actually done in the majority of cases, with disastrous results. Can we wonder that the poor Negro, thrown entirely upon his own resources, and deprived of the moral leadership of the white man, should have fallen a prey to unworthy, unscrupulous guides, or that his religion should so often have degenerated into gross superstition or an

exaggerated emotionalism, in which morality was divorced from religion? But the Church did not desert him in the hour of his need. She said, "These people are our brethren in Christ, they are members by baptism of the same Church that we are; they need our help, counsel and moral leadership." They were therefore put under the white bishop, who visited them as a part of his flock and gave them the same care and oversight that he gave to the white race. Many white priests of the Church were found who were willing to undertake work among the colored people in connection with their parishes and missions. Southern ladies of culture and refinement were found who were ready to teach in the Sunday-schools and parochial schools. In other words, the Church took the position that as the war between the States did not result in a divided Church neither should it result in a divided Church between the races in the same section. We stood, therefore, for the great ideal of the unity of God's family. Among many discouragements and disappointments this has been our Catholic position. I never feel that I so truly am a bishop of a Catholic Church as when I am permitted, as I frequently do, to visit a congregation of cultured and well-to-do people in the morning, and then go in the afternoon to a mission in the pine woods and confirm a class of poor whites, and end at night by preaching to a congregation of rice-field Negroes. In each case I am made to feel that I am equally the bishop of all three congregations.

Some Results of This Policy

The Church is appealing to-day to the better educated and more enlightened among the colored people. She is reaching and influencing the leaders of the race, and through them a vast body of the population who are aliens to her communion. Numerically, the results of the work are meagre, and to many no doubt seem disappointing; but what we

lack numerically I believe we make up in the higher quality of the work accomplished, and in the higher moral standard attained by Negroes trained under the influence of the Church. I have long believed that the Negro brought up under the tutelage of the Church represents a higher type than the average of his race in churches of his own organization. But in order to have my judgment confirmed by those who have been longer in this work than myself, I addressed a letter to a number of the southern bishops asking them this question: "Do you believe that the Negro brought up under the Church's influence is of a higher type morally than the Negro as found in churches organized by himself?"

The reply of Bishop Beckwith, of Alabama, is as follows: "I think we have the best of the Negroes in the communities where the Church is established. The Church is best suited to the Negro in her insistence on the moral law."

Bishop Weed of Florida says: "It has been my experience that the Negroes of our Church stand morally higher. I think the Church in every way suited to the Negro. The moral standard of the Church is the great drawback."

Bishop Reese, of Georgia, says: "So far as I am able to judge by observation and by information, I believe that the Negroes whom we are training in the Church and in our schools are distinctly higher in character and conduct than the average Negro. I have never known one of them who has been arrested for crime or condemned to the chain gang. I do not think that there is any doubt about it that the Church's work is producing good results, and with larger means and a more widely extended effort, we could accomplish some considerable contribution toward the moral and spiritual training of these people."

Bishop Strange of East Carolina says: "I think on the whole that the Negroes of our Church are above the average in intelligence and morality among the Negroes. I should say that the special advantage to the Negroes of

our Church is a steady moral uplift and a sane worship."

Bishop Bratton of Mississippi says: "My experience is that the Church Negroes are far above the average in moral life and are generally leaders in their communities."

Bishop Gailor of Tennessee says: "My conviction is that, allowing for the frailty of human nature, our Negro communicants have a distinctly truer and higher conception of the ethical import of Christianity than the members of other churches have. The primary value of the Church's presentation of religion to the Negro is its identification of morality and religion."

Bishop Gray of Southern Florida writes: "Do Church Negroes stand higher, morally, than the average Negroes? Unquestionably they do."

Bishop Cheshire of North Carolina writes: "I believe that the Negroes who are brought up under the influence of the Church are much superior in character to those brought up under the influence of the purely Negro churches."

And this from Archdeacon James S. Russell, in charge of the colored work in the Diocese of Southern Virginia: "I do believe that the Church's order and dignity, its tone and beauty, make a strong appeal to the better element of the Negroes primarily, and through them to the others. In the Church the Negro finds that religion is not mere nervous excitement, but a quiet reverence for God and obedience to His will. That the Church has helped the colored people is quite evident. Wherever our parochial schools have been established, the Negro community life has improved. This is commonly commented upon by the persons in the community whose opinions count for something. In this diocese the Church has raised the moral tone of the colored people, and this no one will deny."

This testimony of the bishops to the value of the Church's work among the Negroes can be supplemented by a variety of evidence from other sources.

To What Is This Higher Moral Standard Due?

I believe it is due to three things:

- (a) A sane and reverent worship.
- (b) Insistence upon the moral law.
- (c) Close contact with the white man.

There is no Church which insists through her prayer book and formularies more than we do upon morality as a test of religion. It is stamped upon every page of our prayer book, notably so in the rubrics before the Communion Office, in the use of the decalogue at the celebrations of the Holy Communion, and in the Church Catechism. The moral standards of the Church are still further upheld in her requirements of candidates for ordination and admission to our ministry.

But I believe the chief reason for the higher moral standard attained by Negroes trained under the Church's influence is due to the moral leadership of the white race. Let me give an illustration of what I mean: Recently I was visiting a colored congregation in my diocese under the charge of a white priest, a gentleman of the old school and a Southern man. He cited me this case, in which he was asked to give his advice as a priest of the Church. He said a Negro woman, a communicant of the Church, deserted by her husband, who had gone off with another woman, came to him and said: "Mr. B., there is a man here in this community who wants to marry me. My husband has deserted me for another woman. What would you advise me to do?" He said to her, "Mary, do you want me to talk to you just as I would to a white woman?" "Yes, sir," she said. "Then I would advise you not to marry him." "That settles it, sir," she said. The moral effect upon a congregation of Negroes of such teaching as that cannot be overestimated.

It seems to me that we ought to learn a lesson from history in this matter. The highest type of Negro before the Civil War was what is known as the

house servant—the Negro that was taken off the plantation and brought into close personal contact with his white master. Missionaries of the English Church tell us that in Polynesia and British East Africa they get the best results when they can place an inferior and half-civilized race under the example and personal influence of the highest type of Anglo-Saxon. The Negro will respond to an inspiring example of moral excellence, when no other appeal will reach him. For this reason I would consider it nothing short of a calamity if any movement should originate in the Church which would tend to weaken in the white man a sense of responsibility for the Negro, or remove the Negro from under the tutelage and moral leadership of the stronger race.

The Church's Educational Work among the Negroes

The South has been charged with not believing in the education of the Negro. He would be a brave man who would undertake to speak for the whole South on this subject; but I believe that I represent the most enlightened and Christian sentiment of the South when I say that we *do* believe in the education of the Negro. But we believe even more in the right sort of education. We believe in the education which fits him for work; in some form of industrial education, which teaches him the dignity and the value of labor. We view with positive alarm any education of the Negro which divorces training of mind from the training of the moral sense. In other words, we believe in *Christian education for the Negro*. It is bad enough in the case of the white man to train his mind at the expense of his moral sense, but in the case of the Negro it is disastrous. What the Church is trying to do through her industrial and parochial schools in the South is to give the Negro the advantages of Christian education. Our schools are presided over by Christian

teachers; the services of the Church are read every morning and the children thoroughly instructed in the Church's catechism; the Sunday-school is recruited from the pupils in the day-school and parents are reached and influenced through the children. This is the method of work almost universally adopted in every diocese in the South, and experience shows that it is the best method for the conditions which confront us. We claim that this work has passed the experimental stage. The Church has shown her fitness to deal with these people. And when judged by the highest of all tests she has not failed in her mission. Those who are engaged in this work deserve confidence and support.

In seventeen southern dioceses and three missionary jurisdictions we have seventy-six colored clergy (this does not include the number of white clergy who are also engaged in colored work); 232 teachers; seventy-six schools, approximately between four and five thousand pupils (I could not get the exact figures); 9,500 communicants. For this vast field of work the Church appropriated last year \$107,876. Of this amount \$34,000 was given through the American Church Institute for three educational institutions—viz., the Bishop Payne Divinity-school, Petersburg, Va., St. Paul's School, Lawrenceville, Va., and St. Augustine's School, Raleigh, N. C., leaving only about \$73,000 for strictly evangelistic work. Now the Bishop of Cape Palmas, Liberia, is reported as having received \$53,437.20—more than half of what is appropriated for the entire work in this country. I do not begrudge the Bishop of Cape Palmas one dollar of his appropriation; on the contrary, I congratulate him upon his success, but I think it needs to be pointed out here that this division of funds is not fair to the work at home. It is not a just division to give \$53,000 for the evangelization of a million and a-half Negroes in Liberia and \$107,000 for the evangelization of ten millions of Negroes in the United States.



"We believe in the education which fits for work—which teaches the dignity and value of labor"

It has been said that this is a distinctly southern problem; that the Church will not do anything for the support of this work until the southern bishops can agree among themselves as to the best way in which it should be done. If this means to imply that the "Negro problem," as it has been called, is a distinctly southern problem, I deny that this is the case. It has become a national problem. We in the South need your interest and your co-operation, and you need us. We need to join hands and bring to bear upon this problem the whole force of a united Church, wielding the whole power of the Gospel of Christ for the saving of the world. But if it is said that the southern bishops are not agreed on a policy, I answer that we are agreed in all essentials necessary for the evangelization of this race. Where conditions differ so widely as they do between Texas and South Carolina, or Mississippi and Virginia, it is too much to expect that the southern bishops shall adopt in every case the same method of work. But I repeat that upon the main proposition of the necessity of evangelizing the Negro, we are agreed. We are abso-

lutely agreed in our sense of responsibility for the black man. We are agreed that the Church is peculiarly suited to the moral elevation and religious training of this race. We are also agreed (I almost apologize for saying it in this presence—but it needs to be said) that the Negro is worth saving. He is a human being, made in the image of God and capable of responding to the saving power of the Gospel of Jesus Christ.

Let me tell you a story which I think illustrates the truth of what I am saying. In my native State at Fort Mill, S. C., there stands a monument erected by Captain S. E. White, of the Confederate Army, and it bears this simple and touching inscription: "To the faithful slaves of the Confederacy." When Captain White returned from the war he found that the Negroes on the plantation had been faithful to their trust; they had protected his wife and daughter, planted the crops, kept the wolf from the door. In gratitude for that which every southern man must feel from the bottom of his heart, he erected this monument as a token of his appreciation of the services rendered by

the faithful slaves on the plantation. There it stands—a monument not only to the loyalty and devotion of the Negro in the hour of the South's greatest peril, but equally a monument to the humanity, justice and kindness of the southern slave-holder. Now I claim that a race which was capable of such devotion and faithfulness under slavery should not be despaired of under the changed conditions which have come to them under freedom.

A Plea for the White Race

I plead not only for the salvation and moral uplift of the Negro race, but I am pleading for my own people. For the safety of your child and mine; for the generations yet unborn. No civilization can survive which is built upon lust and crime and ignorance. Either we must lift the Negro up with us, or be dragged down to his level. Some one has said, "If you want to keep a man in the gutter you must stay there with him." In their anxiety to keep the Negro in the gutter there are some people who seem willing to share his fate; I, for one, am not of that class. I believe, with St. Paul, that "where one of the members suffer, all the members suffer with him." And the two races in the South are so interdependent and interrelated, in so many different ways, that it is impossible to talk of saving one race and not include the other also.

This was strikingly brought to my attention last winter in the city of Charleston, when the Board of Health gave a tuberculosis exhibit in that city. I heard one of the physicians tell an audience, largely composed of the ladies of the city, that it was useless to talk about stamping out tuberculosis as long as their laundry was going into homes of Negroes infected with the disease; that the only way of stamping out this dreadful scourge was to begin at the bottom and work up. It occurred to me at the time that the remarks of the physician might have been made applicable

to other conditions and other diseases than those contemplated in the tuberculosis exhibit.

Closing Counsels

(1) Stop discussing the problem and do something to try to solve it. While you are discussing the problem, human souls are perishing for the Bread of Life and human lives are being wrecked. It has often seemed to me, in hearing people discuss this problem, that they were really trying to shirk responsibility, and giving as an excuse that we were confronted with a problem incapable of solution.

This is not the only problem which confronts the Nation at this time. There is the immigration problem in the North, and the Mormon problem in Utah. The world is full of problems; they furnish a challenge to our Christianity. We hold in our hands, I believe, the solution of this problem. I do not mean, of course, to imply that I have got any panacea or cut-and-dried scheme for its solution, but I believe that if I do justly and love mercy, and walk humbly with my God, and apply to the conditions around me the principles of our Lord's Kingdom, that I am making, in my day and time, some contribution to the ultimate solution of this and every other problem which confronts us.

(2) I hope the Church will stop her timid, vacillating and uncertain policy, and really consecrate herself to the evangelization of the Negro race, assuming a position of moral leadership to which she is justly entitled.

(3) Lastly, let us hold up the hands of the southern bishops. We have heard of the faith, the self-sacrifice, and the heroism of many of our bishops in the foreign field, but there is no work which calls for more faith, greater wisdom, courage and self-sacrifice, than the work which has been committed to the southern bishops, who represent the Church in this great and important missionary field.

GROWTH OF OFFERINGS, 1900-1910

Congregations contributing in 1900:

1,993

Amount given:

\$136,582

Congregations contributing in 1910:

4,991

Amount given:

\$1,098,000

CHRIST OR MATERIALISM?

THE QUESTION CONFRONTING THE YOUNG MEN OF JAPAN, AND HOW WE MAY INFLUENCE THE ANSWER

A WAKENED from its sleep of centuries, and destined to be the leader among the nations of the Orient, Japan seeks a religion. Buddhism and Shintoism have been tried—and found wanting. They are no longer threatening foes to the Christian advance. Shall the nation lapse into some form of blank materialism, or shall these children of God be led to the knowledge of His Son and find the service which is perfect freedom?

If Japan is to become a Christian nation, she must have Japanese Christian leaders, and these leaders must be the product of Christian education. The sole and the absolutely sufficient excuse for maintaining Christian institutions of learning in a land so well equipped with the outward forms of modern education is found in the fact that Government schools and colleges are always negatively, and sometimes positively, anti-Christian. Students are still taught to worship the Emperor as the direct descendant of the Goddess of the Sun. Some time ago a professor was dismissed

from the Imperial University at Tokyo because he ventured to doubt this tradition, and another professor in the same university has declared in a printed article that Japan should not permit the propagation of a religion which places its God above the Emperor—who must be supreme.

From such a source we cannot look for Christian leaders, for in such an atmosphere they could not be produced. The only possible course, therefore, is to place in Japan Christian institutions which shall be equipped to offer an education equal to that of the best Government schools, and with it shall teach Christ as the Light of the World.

For this purpose, St. Paul's College, Tokyo, was founded. It holds a license from the Japanese Board of Education, and is the largest Christian school for boys and young men in Japan. President Tucker reports 723 students this year. Eighty-one were graduated at the last commencement; 25 per cent. of these were Christians, and as many more will soon be baptized; six are candidates for

the Theological Seminary. There are now forty men in the college pledged to the ministry. Six hundred have been graduated within the last twelve years.

St. Paul's has three departments: the college, the middle school and the Chinese school. The present buildings are inadequate for the middle school alone. More than a hundred applicants were turned away last spring for want of room, and every building is uncomfortably crowded. There is no possibility for expansion on the present site, and the students have no recreation grounds as required by the Department of Education.

The venture of the college department has proved a pronounced success. Not only does it provide a college education under Christian influences for scores who go out into secular life, but from it will come nearly, if not all of the men to be trained in the Central Theological Seminary, for which the Church of England, from the Thank-offering of the Missionary Congress held in London two years ago, has given \$150,000. Our English friends say to us, and rightly, that it is the duty of the American Church to provide the college which is to give the secular education necessary for entrance to the seminary.

We cannot, without great loss to the whole Church, discontinue this college work, neither can we go on without better equipment. Want of room is the only obstacle to increase and effectiveness.

St. Paul's has been asking the Church for \$200,000 in order that it may meet some of the demands made upon it. A committee in Philadelphia took the matter in hand and by an energetic and well-organized campaign less than six months ago collected and sent us \$50,000. With this money we have bought and paid for nearly fifteen acres of land in the outskirts of Tokyo. The location promises eventually to be the centre of a high class of schools. We are hoping that within the coming year \$150,000 may come to us for the necessary buildings. This may seem a large request, but few high school buildings in the United States cost less than \$150,000, and there is no college doing the work of St. Paul's which does not require many times more. The last building added to St. Paul's College is a rough, wooden, unpainted, unplastered shanty of one story, costing \$500. It is not an ornament, and no one seeing it would criticise us for extravagance.

With this \$150,000 we can erect plain, but dignified and substantial buildings of brick which will be adequate for the purposes required of them. We should not, as Americans and as Christians, be content with anything but the best in a land like Japan, where ideals are of the very highest.

This statement is made to you because the facts therein set forth are believed to be of vital importance in answering the question: Shall Christ find entrance to the people of Japan?

The Buildings Needed

Halls for lectures, laboratories, etc.	- \$50,000
Dormitories for 200 students	- - - 45,000
Gymnasium with Auditorium	- - - 15,000
Library with reading-rooms	- - - 15,000
Dining-hall, kitchen, etc.	- - - 10,000
Chapel	- - - 15,000
	<hr/>
	\$150,000

How These Sums May Be Further Divided

\$2,500 will build and equip one lecture room.
\$225 will provide a room in the dormitories.
\$100 will provide an altar for the chapel.
\$100 will provide a lectern.
\$100 will provide the pulpit.
\$150 will provide the font.
\$20 will provide one of six prayer desks and chairs for the chancel.

WHAT ONE MAN SAW IN JAPAN



BISHOP WILLIAMS IN HIS YOUNG MANHOOD

EARLY on the morning of December 2d, in Richmond, Va., the city of his birth, there died a man, who, in his eighty years of life, had journeyed far and seen much. From his cradle a pious mother, who gave her boy the name of Virginia's great bishop, had in her mind devoted him to the ministry, and in due time, shy, retiring, modest almost to a fault, but with an iron will and a consecration which took hold on the deeper springs of life, Channing Moore Williams entered the seminary at Alexandria. While there the tidings from Payne in Africa and the news from China whither Boone had gone, willing to lose his life if only he might open one of the closed doors about him, stirred the hearts of the students to emulate these sons of their *alma mater*. It was to Boone, China's first bishop, that Williams offered himself and there his first work was done. But his opportunity came when in 1859, after two and a half centuries, Japan opened her doors again to the world.

Our Church was the first to seize this opportunity, and the first two foreign clergy to land in reopened Japan were the Rev. Messrs. Liggins and Williams. A foothold was thus gained, but it was

scarcely more. Theoretically, the land was open, practically, it was still tightly sealed against the Message. The few foreigners might be ministered to, but when one spoke to a Japanese of Christianity his answer was to point significantly to his throat, indicating that death was the result of such conversations. For seven years the patient missionary labored before he baptized his first convert—his native teacher—who was afterward thrown into prison and died there for his faith. It was in this same year, 1866, that in St. John's Chapel, New York, Mr. Williams was consecrated Bishop of China and Japan. Nothing could better show how little we then understood the missionary situation than the idea that one man should be charged with the responsibility for both these countries.

Time would fail us to tell the story of the following years: Of how, in 1871, the Church in part recognized her unwisdom and transferred Bishop Williams to Japan as Bishop of Yedo; of the eighteen years which followed with their story of success, during which "the little one became a thousand"; of how he literally spent himself in loving service, living on the smallest amount of food that would keep body and soul together, limiting himself with the strictest economy in the matter of residence and clothing, and giving all to the progress of the Kingdom in Japan. It is told of him that when St. Paul's School was built in 1882 the Mission insisted that he should have three sunny rooms on the second floor. Because they were sunny he straightway omitted a fire in winter, and when, a little later, two theological students complained of their cold rooms, on the north side, and threatened to leave unless better accommodations were given them, he heard them through patiently, knelt with them a few moments in prayer, and then said: "The future of the Church depends upon her young men. I am old and of no further use. You ought to have what your

health needs. Take my rooms and I will move up to the third story." This offer, so simply and so sincerely made, sent the young men back to their northern rooms ashamed and inspired.

Partly because he shrank from the publicity and responsibility of the episcopate, partly because he had so spent himself in the work, in 1889 he resigned his office and stepped back quietly into the ranks of the mission workers, continuing his labors and loyally supporting his own successor. The day came when, after fifty years given to Japan, he turned his face toward home that he might die in his native land and be buried among his own people. Public farewell or eulogy he would not have. Unheralded, almost, as his coming was his departure, but the many who loved him could not be forbidden the privilege of standing in the streets to see him pass and crowding about the steamer which carried him away. When the well-known form, with its long white

beard, appeared at the rail of the vessel and he raised his hands in blessing, all knelt in silence—and so they parted.

What had this man seen? He had seen Japan literally without a Christian; he had seen the apparently hopeless years of waiting; he had seen God's promise fulfilled when the scattered seed at last took root and flourished, and he left behind him in the land to which he had gone as a stranger, 150,000 Japanese who named the name of his Master as theirs also.

The Church holds him in reverent honor—this saint of the latter days. In unsullied purity of life, in quiet self-denial, in single-hearted devotion to his Master's service, Christian history has hardly produced his superior. Had he lived in the early ages his name would have come down to us in the canon of the missionary saints, and the American Church may well cherish as a precious heritage the memory and the example of her first bishop in Japan.

REAL WORK

DR. BOOKER T. WASHINGTON recently spoke of a graduate of one of our Church schools for Negroes as "doing the realest public-school work" he has seen. Another public-school teacher, graduated from another of our schools, is doing the same kind of work of which Dr. Washington has spoken so enthusiastically. The young man graduated from Yale; and, though he is of so fine a type and has so pleasing a personality that all of his friends urged him to go into the ministry, he declined on the ground that he wanted to work as a simple private. He went from Yale back to his home town, secured the principalship of the public school, teaching not only by day but also in his father's parochial school in the evening. He has refused to be drawn from his work by offers of considerably advanced salary, and a year ago last summer spent his savings for the year in taking industrial work in one of our northern summer

schools in order that he might introduce it into the curriculum of the public school.

The writer believes that our Church has in the field the two public school principals in the South who are doing the best work in applying education to the economic necessities of the communities in which their schools are situated. Aside from the public schools of Columbus, Ga., which, under the leadership and inspiration of a singularly broad-minded man, and with the help of a beneficent northern Churchman, have introduced vocational training into the public school system, there is probably no other school which is doing such successful work along that line as are the two schools manned by the graduates to whom we are alluding. It is evident that the education given in Church institutions is not only primarily religious but as thoroughly sensible and practical as is education under any auspices.

NEWS AND NOTES

VISCOUNT TERAUCHI, Japan's governor-general in Korea, announces himself as one "who fully appreciates the good work of foreign missionaries."

CHINA has decreed that English shall be the official language for scientific and technical education, and the study of English has been made compulsory in all such schools. This is plainly a new challenge to the English-speaking peoples to give China the Christian Message.

THE eighth general convention of the Religious Educational Association will be held in Providence, R. I., February 14th-16th, 1911. The special object of discussion will be "Religious Education in the Home of the Present Day." This association, of which Bishop Lawrence, of Massachusetts, is president, is national in its scope and broad in its outlook. Its purpose is to furnish a comprehensive organization for all ecclesiastical, educational and social workers.

A missionary in the Hankow district writes:

WE are full of thankfulness at the action of the General Convention in dividing this great and unwieldy district, and are jubilant over the selection made for the first Bishop of Wuhu. If the opinion of the whole China Mission, both districts, had been sought on these two questions, division and election, the result would have been exactly in accord with the decisions of the Convention, for there are not two opinions in China about either of these matters.

AT the celebration of the centennial of the American Board in Boston last October, President Capen asked that within the next ten years American Congregationalists should increase their mission staff abroad from 600 to 1,500 and their gifts from \$1,000,000 to \$2,500,000, with a like amount for home mission work. Congregationalist communicants number about as many as those of our own Church.

THE people of All 'Saints' Church, Frederick, Md., have put into the hands of the Board of Missions a trust fund of \$2,000, the income of which is to be used to educate young Chinese for the Church's ministry at Boone Divinity-school, Wuchang. The fund is a memorial to the late Rev. Osborne Ingle, who for more than forty years was rector of All Saints'. He was the father of James Addison Ingle, the first Bishop of Hankow.

Here surely is an example worth following. How can a life of service be so worthily commemorated as by a gift that will help to make our Lord known in a non-Christian land?

HEREAFTER St. Mark's Sunday-school, Cheyenne, Wyo., plans to send to the Board of Missions each month the offering taken at the Sunday-school service on the first Sunday. The gifts are to be sent without designation and will materially aid the Board in meeting the appropriations for work at home and abroad. These monthly gifts are to be in addition to the usual Lenten and Easter offerings. The plan is to have not only a money side but an educational side, for through hymns, prayers at the services and an address, it is proposed to develop the missionary spirit of the whole school. Has any other Sunday-school anywhere inaugurated a similar plan?

ONE of Chicago's leading business men has spent \$7,500 during the last two years in maintaining a campaign among the Presbyterian congregations of his section for the introduction of the every-member canvass and weekly offering for missions. He has paid the salary and travelling expenses of a layman for this work. As a result, the offerings of Presbyterians in the territory covered have greatly increased, not only for foreign missions, but for congregational support and all home causes. This business man is convinced that he never made a better investment.



IT has been the general habit of the parish of the Incarnation to take up their collection for missions in the early spring, during the Lenten Season, and they have always raised, without difficulty, the whole of their apportionment—over \$11,000.

This year, Dr. Grosvenor, whose fifteenth anniversary of rectorship fell on the First Sunday in Advent, thought it would be a happy plan to ask his people to commemorate the occasion by giving a thank-offering for missions of \$15,000—\$1,000 for each year of his service in the church—and make such offering on that day.

After sending out this notice he received, prior to that Sunday, checks for over \$11,000, and at the time of the offering enough was added to make the collection amount to \$17,200. In the alms-basin was also placed a check from one member of the congregation of \$5,000 for the Pension Fund for Aged Clergy, making a total of \$22,200.

Another incident occurred to show the spirit in which their gifts were made; in the alms-basin was a dollar bill in which were neatly folded two \$1,000 bills.

This Church has contributed \$2,110,000 during the past fifteen years, and all for purposes outside its own expenses, over \$440,000.

JUDGE WILLIAM E. WERNER, of the Court of Appeals of the State of New York, recently said to the men of Rochester, his home city:

"The Church at home needs the work of foreign missions quite as much as the benighted heathen lands need our aid. If the Church at home is not as active and aggressive and fruitful as it should be, it is because we have spent too much time in discussing the size of our gas bills and the price of coal, and not enough in the real work of the Church, which is to spread the light of the Gospel throughout the world. This is an age of big things. What the laymen of the Church need is the inspiration of a big movement which appeals to the imagination, the energy and the spirit of conquest that lies latent in the masses. The history of the Church demonstrates that it has always flourished most at home when it has been most active abroad."

A FORWARD MOVEMENT IN MAINE

DURING the autumn of 1910 the "deputation method" was worked with success in Maine. The diocesan Board of Missions divided the diocese into sections and asked a priest and a layman to make a visitation to some of the parishes in each section.

The object was to help the priest-in-charge and the people to arouse interest in and prayers and gifts for the work of the Kingdom in the diocese, the country and the world. With this object services were held, with addresses by the priest and the layman, and, what were far more important, informal conferences separately with the men, women and children of each parish or mission; also literature was distributed, and various methods suggested. The Rev. Thomas Burgess and Mr. Henry B. Nash, the Rev. R. W. Plant and Mr. Robert H. Gardiner, the Rev. Henry F. Kloman and Professor K.

C. M. Sills constituted the groups. The following testimonials from rectors tell the value of the plan:

"The visit acted as a sort of revelation and revival among my people. It was not because of any disloyalty to the Church at large on the part of the members of Trinity Church that the missionary zeal was low; but rather because they were not cognizant of conditions. A Junior Auxiliary of over twenty members has been started."

"The visit . . . has begun to bear fruit. Three subscriptions to THE SPIRIT OF MISSIONS, a Junior Auxiliary asked for and taken charge of by a volunteer, better interest on the part of my men, who all say they never had a better time nor learned so much as they did during the talks in the rectory study. And this is all a beginning, for I think that we shall soon see better results."

"The 'Missionary Visitation,'" writes the priest-in-charge three weeks later, "is doing much good. Our own work has been benefited in many ways; but far better than that, it has quickened interest and given to all of us a broader vision of the Church's opportunity, a stronger pride in the Church's work, and a fuller realization of the Churchman's opportunity."

BALTIMORE VESTRYMEN CONSIDER THE FORWARD MOVEMENT

ON December 14th, 1910, through the enterprise and courtesy of a committee of Baltimore laymen, headed by Mr. W. F. Cochran, a member of the Board of Missions, a dinner was given to about thirty-five of the clergy of Baltimore and vicinity, and about 130 of their vestrymen. The Rev. J. H. Eccleston, D.D., was the chairman and toastmaster for the evening. He is also a member of the Board of Missions. The sole subject for consideration was the Forward Movement campaign for the organization of better methods of missionary finance and the giving of an additional \$500,000.

Bishop Lloyd, president of the Board, made the first address, impressing upon the audience the high character of the work in which we are all engaged and the obligations resting upon every Christian man to fulfil our Lord's command. Mr. W. R. Stirling, a member of the Board from Chicago, followed with an address on the ways and means by which financial success could be assured, pointing out the ease with which all necessary funds could be raised if every man would contribute according to his ability. Mr. Stirling emphasized the fact that a man's ability is greatly increased when his calculations are based upon a weekly pledge. The existing Apportionment Plan was explained, emphasis being laid upon the fact that the apportionment must never be considered the maximum, but is as a matter of fact the absolute minimum asked from each man, parish and diocese, while their ability to give not merely their apportionment but a much larger sum, is known only to themselves and must be measured by their conscience.

The third address was made by Mr. Cochran, whose earnestness, simplicity and zeal made a deep impression upon his hearers. Brief speeches of a very encouraging character were made by two of the local guests.

In the opinion of those present, the meeting was most helpful and encouraging, and was thoroughly representative of both the clergy and laity of Baltimore and vicinity. A better understanding was reached by many present as to the true meaning of the Apportionment Plan, a better realization of the demands made upon the Board and the impossibility of meeting them unless the laity stand behind the work. On all sides expressions were heard "We intend to do better hereafter."

It is hoped that in other large cities meetings of like character will be organized in the near future. The thanks of the Board are due to Mr. Cochran for the example that he has set and the inspiration that he has given.

ANNIE CRAGG FARTHING

One who was for many years intimately associated with Miss Farthing and her work has written the following words of appreciation. Could any missionary say about another a finer thing than this: "Her work was ever the standard by which we judged our own"?



*Mrs. Hall (Miss Emberley), Deaconess
Carter and Miss Farthing at the
door of the Fairbanks hospital*

IN the death of Miss Farthing the Church, not only in Alaska but at large, suffers a distinct loss. The members of the Alaskan staff have lost one of the most inspiring of their number, and those little children at Nenana have lost a mother.

Miss Annie Cragg Farthing was born in Cincinnati, but when a comparatively young child was sent to England for her education. For some years after her return she resided with her brother, the Bishop of Montreal, who was at that time dean of the cathedral in Woodstock. Seeing an appeal for workers, Miss Farthing offered to go to Alaska and first went out nine years ago. She spent one year at Anvik, and to her heroism is largely due the fact that, when the mission house burned in the night, the children were saved alive. The two next years were spent at Circle City, and then for two years Miss Farthing was at Fairbanks. Then followed a year's fur-

lough, spent for the most part in a hospital, because of ill health. When the work among the Indians of the Tanana Valley was actively begun three years ago, Miss Farthing, returning to Alaska, took up the work at St. Mark's Mission, Nenana, which has grown under her guidance into the largest native mission under the Church's care in Alaska. The beginning was a small log cabin. Not content, however, with doing the ordinary duties, Miss Farthing took into her little home two Indian children, and from this beginning has grown the splendid institution now known as Tortella Hall, housing about thirty-five children, although it was built to accommodate twenty.

While the work which Miss Farthing has done can be seen in results to a remarkable degree, the greater part of her work will not be known until the book of the recording angel is opened. The countless kindnesses, the loving ministrations, the constant care for the children, the unselfish spending of self—all these are so associated with her that to those who knew her best the work seemed to throb with the beat of her heart. Her work was ever the standard by which we judged our own.

On November 29th, the day before Miss Farthing passed to her reward, Bishop Rowe, in addressing the Woman's Auxiliary of New York, in St. Agnes's Chapel, said, "A Church which can produce such a woman as Miss Farthing proves that it is divinely inspired." Little did we realize that within one short day this truly great woman would have gone.

Another gap is made in the ranks of the firing line. Who will step forward to fill it?

C. E. B., JR.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address all correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

MISSION STUDY IN THE SENIOR DEPARTMENT

IN the Senior Department the principle of activity and vision which have been emphasized in the description of the work in the Primary and Junior Departments (see this department in *THE SPIRIT OF MISSIONS*, issues of November and December) are still operative, but they must be approached from a new point of view. The years in the Senior school are the most important in the period of adolescence. The widening vision awakens the desire to come to terms with the Infinite, to investigate that which seems incomprehensible. Along with the vision come great emotional powers which must be exercised by activity or guided and held in check by great examples. The Senior is laying hold of life, and he should be assisted in his natural effort by the sharing with him of responsibility.

With the boy and girl brought up in the Church life it is the period of a marked religious awakening. The right education in the Missionary Spirit can become the key to the whole situation. The teacher must therefore aim for more than *vision* and *activity*. He must crystallize his aim under three heads and make them the foundation of his teaching.

The Senior must be helped:

- (1) To see the divine origin of the Church.
- (2) To see the vision of the heroic in the Mission of the Church.
- (3) To realize that upon him is laid the responsibility of doing his particular part in the Mission of the Church.

This cannot be accomplished by teaching alone. Self-expression along practical lines must assist the building of inner conviction. To do this, the Senior boys and girls should be let into the current problems of the local Church life. Not only should they be organized to pay a debt or raise money, but the deeper

problems of the Church should be presented.

Its dependence on gaining an increased membership from among them.

Its dependence on the example they set to those younger.

Its dependence on their assuming leadership in club and guild work.

Its dependence on their maintaining a normal class from which Sunday-school teachers can be recruited.

It is important that not only should the invincible conquest of Christianity as a world force be shown them by Church history, but the modern forward movement of Christianity should be laid before them by systematic Mission study. As the least requirement the reading of not less than eight of the great missionary books should be secured during the four years of the Senior course. The following eight books are suggested for definiteness and not alone because of importance: "The Why and How of Foreign Missions"; "Sunrise in the Sunrise Kingdom"; "Christus Redemptor"; "The Uplift of China"; "Aliens or Americans"; "The Life of Carey"; "The Life of Livingston"; "The Life of Patteson."

Better than required reading would be the setting apart of five Sundays in the year when each class in the Senior Department would lay aside its Biblical work and become a Mission Study class in one of the standard Mission Study text-books. Four books carefully studied in the Senior school would mean many books read later.

If the scholar has not already been directed into taking his share in the apportionment plan, it should now be explained and systematic giving secured in accordance with his earnings or allowance.

Personal contact with living missionaries, which is profitable at all ages, is essential now.

Should scholars journey through parts

of the world where missionary activity can be viewed, they and their parents should be urged to visit stations and report on the work as they find it. Such reports should be given to classes, guilds and the school as a whole.

The personal consideration of the call to become ministers, teachers, physicians, deaconesses, parish visitors and nurses in the Church's service should be presented and encouraged.

Plans for Epiphany and Lent.

The special Sunday-school service for the Second Sunday after Epiphany is out. It has five illustrations and a new musical setting for the hymn "Stand up for Jesus." The theme of the service is "Winning the World for Christ." A copy of this service should be sent into the home of every Church family.

Last Lent a special set of lessons known as the "China Lessons" were issued for the Sunday-school. The object of these lessons was to provide notes and pictures so that a Sunday-school teacher could talk to his class ten minutes each Sunday in Lent, with the aim of widening

the scholar's vision, deepening his sympathy and stimulating his purpose to increase his Easter offering for missions. The lessons were supplementary to the regular lesson, and in most cases were used after the lesson for the day was finished. In some cases the superintendent or rector used them as the basis for a series of Lenten addresses to the school.

The "China Lessons" were so successful that another set has been issued this year. The field covered by the new set is the work among the Negroes. The lessons take the form of a story which is illustrated by thirty pictures.

The following material for these lessons can be ordered from the Church Missions House, 281 Fourth Avenue, New York City. In ordering, one set of lessons with its accompanying text-book is sufficient for each class.

"The China Lessons," 15 cents, and the "Overcoming of the Dragon," 15 cents. Postage, 5 cents.

"The Negro Lessons," 15 cents, and the "Churchmen's Supplement to the Upward Path," 35 cents. Postage, 8 cents.

THE USE OF THE MISSIONARY LESSONS

Nearly one thousand teachers are now using the Missionary Lessons, and each month sees the number increasing. We aim to place these Lessons in 25,000 classes.

The editor is constantly receiving letters telling him of the good results that have followed the using of these Lessons; class attendance is more regular, interest is greater in the Sunday-school work and the bond of intimacy between teacher and class deepened by a new and vital interest and by a vision of a world-wide Christianity. In the letters are also valuable criticisms and suggestions, for which he is very grateful. The value of the Lessons can be increased by the suggestions of those who use them. These Lessons are being taught in numberless ways. Some teachers follow the instructions exactly as given; one whole period each month is devoted to the work. Others divide the material into four divisions and give ten minutes each Sunday to one section with its accompanying pictures. Other teachers use the material and pictures according to methods peculiarly their own and some simply cut out the pictures, describe briefly what they stand for and then mount them in a class book called "Our Missionary Journey."

Remember that THE SPIRIT OF MISSIONS is offered at a special subscription rate to those schools using these Lessons. Club subscriptions equal in number to the number of teachers in any school will be received at 50 cents for each teacher. The copies will not be mailed to individual teachers, but will be sent in one package to any address. In many schools the total subscription has been paid from

the parish or school treasury. In others it has been collected from each teacher and forwarded. All subscriptions should be addressed to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York City. Back numbers of recent issues may be obtained. Subscriptions may begin at any time. The Lessons may be taught with the journey scheme omitted.

A MISSIONARY LESSON

(For a description of the methods to be used in teaching these lessons see THE SPIRIT OF MISSIONS, September, 1910, page 769.)

General Subject: "Missions on Our Side of the World."

Lesson No. 5. "Missions in Mexico."

Assignments

Send to the Church Missions House for six copies of the pamphlet "The Church in Mexico." On the Sunday before this lesson is taught the following five assignments should be distributed. Teachers testify that the best results are obtained when each assignment is copied on a separate slip of paper and given to the scholar with a copy of the pamphlet.

- (1) The Land. Page 3 of the pamphlet.

Compare with the United States.

Compare with Europe.

As you approach its coast by steamer, how does the land look?

Describe the climate and its results.

- (2) The People and Religion. Pages 4, 5 and 6.

Give a history of the people, tell where they came from and how they are governed to-day.

Give a description of the ancient religion and the religion brought by the Spaniards.

Tell the story of how the Church came to be in Mexico.

- (3) The Peon. Pages 9, 10 and 11.

After reading the above pages, give a short definition of a peon.

Why are there peons in Mexico?

Describe the life of a peon girl, such as is shown on page 10, or boy, on page 12, and tell what a Church school could do for them.

- (4) Church Schools. Pages 13, 14 and 15.

Send one of the class on a trip with Bishop Aves to visit three schools:

- (a) A boarding-school: The

Hooker School at Mexico City.

- (b) A parish school: The school at Humini.

- (c) A theological school: St. Andrew's School at Guadalajara.

- (5) The Mexican People and Bishop Aves. Page 12.

The Story of the Famine.

Point of Contact Trace on the map the voyage from Alaska to Mexico.

A steamer from Cape Nome will carry passengers to San Francisco. From there a steamship will carry passengers to Manzanillo on the western coast, southwest of Guadalajara. On the map in the pamphlet a line can be seen running from Guadalajara to the exact spot on the coast where Manzanillo is located. A train in a few hours will carry one to Guadalajara, where Bishop Aves lives.

The Lesson

Have this aim clearly in mind as you begin to teach this

lesson. I want to show my class (1) that the Mexican people have been misguided in their religious teaching and oppressed in their daily life, and (2) that our Church, with its bishop, ritual, Churchly teaching and emphasis on a practical education based on Christianity, is adapted to give Mexico the kind of religion it needs and assist its people to free themselves from bondage. This is a long statement, but it makes clear the two points that the teacher must fix in the scholar's mind: (1) *Mexico has been misguided*, and (2) *The Church has the power and opportunity to give the Mexican people what they most need*.

The first assignment centres around the map in the pamphlet. Its purpose is to teach the size of Mexico. Besides the

comparison in size which the assignment makes, the teacher can call attention to the State of Pennsylvania, which is printed at the right of the map of Mexico. Mexico is many times larger than the State of Pennsylvania, yet Pennsylvania has four bishops and Mexico only one. The assignment calls also for an act of the imagination; the description of the land found in the pamphlet, page 3, is sufficient for the scholar to build up an imaginative picture of the coast line. With this assignment can be brought out the fact that the climate of Mexico is favorable to the raising of all kinds of food, with a comparatively small amount of effort. Therefore the population of Mexico must greatly increase and the need for the Church become more urgent.

In the second assignment impress the aim: That in religious matters Mexico was misguided by her conquerors. Be sure that each scholar has clearly in mind three points: (1) The ancient Mexicans worshipped images of heathen gods. (2) The Spaniards replaced these images with images of Christian saints. (3) The Spaniards failed to teach the worshipper to lift his thoughts higher than the image. Impress the point that while the Spaniards taught many things that were bad, they accustomed the people to bishops, to a liturgical and ritualistic service, and therefore, to-day, these people want real apostolic guidance and an uplifting and helpful worship. Draw out by questions the influence of a self-seeking priesthood, the effect of charging exorbitant fees for marriage and baptism and the final rebellion against such religious teaching.

In teaching the story of the reform movement and the coming of our Church, centre all about the three names—Manuel Aguas, the Rev. Henry Forrester and Bishop Aves. Emphasize that the native clergy ask to be received under Bishop Aves's jurisdiction, thereby giving our Church a great opportunity and responsibility.

With the third assignment, centre attention on the word "peon." Ask if anyone knows what it means. See that the scholar who has the assignment starts by giving a definition of the word and after he has told why there are peons in Mexico and described their life, restate his

definition and ask the opinion of the class as to its value. Having aroused interest, call for expression of opinion as to how we can help these oppressed people. They need schools, hospitals and churches.

In the fourth and fifth assignments there is opportunity for much interesting description. Make the scholars see that Bishop Aves is doing his best to meet the needs of Mexico, but without the aid of the Church he can do little.

Promise of Next Lesson

On the map trace the journey from Guadalajara to Mexico City, thence to Vera Cruz, where we take ship for southern Brazil.

Note Book and Pictures

Trace on the map in the note book the journey from Cape Nome to San Francisco, thence to Manzanillo, then to Guadalajara and Mexico City. The pamphlet is so well supplied with pictures that none have been printed with this issue of THE SPIRIT OF MISSIONS. Cut the pictures desired from the pamphlet and mount in the class note book.

Material for Lesson 6: Pamphlet No. 1401, "The Church in Brazil." Send to 281 Fourth Avenue, New York City.



A PENNY AND A PARISH

YOU can hold one cent so close to your eye that you cannot see the sun.

A parish is a very small part of God's world. You can hold it so close to the eyes of the congregation that the people cannot see the world.

What is the result?

"Where there is no vision the people perish."

Hundreds of congregations have never sufficiently shared their religion with other people to have enough to keep spiritually sound themselves.

There is a better way. Write Forward Movement Secretary, 281 Fourth Avenue, New York, for particulars.

MEETING OF THE EXECUTIVE COMMITTEE

December 13th, 1910

THE first regular monthly meeting of the Executive Committee since its organization under the revised constitution took place at the Missions House on Tuesday, December 13th. With one exception, all the members were present.

The report of the Treasurer was on the whole encouraging, showing that contributions up to December 1st had been slightly in excess of those for the same period last year, but over against this was to be considered the fact that the present appropriation, together with the additions made necessary by the action of the General Convention in creating new missionary districts, would exceed the contributions of last year by \$275,000. The necessity, therefore, for an immediate advance in the giving of the churches was most evident.

The first order of the day was a careful consideration of the matter of "Specials," which resulted in the adoption of the following resolution:

"In view of the appeal issued by the Board for \$500,000 as over and above the amount of the apportionment for the year—of which additional amount \$200,000 is to be used for extension of the work—this Board feels that it cannot at the present time encourage special appeals."

Another vital subject discussed was the organization of and methods to be adopted in connection with the Forward Movement. As the result of a somewhat extended consideration of the subject the following resolution was passed:

"Recognizing that the campaign of education for the Forward Movement will, of necessity, occupy a considerable period of time, and recognizing the present urgent need for large additions to the funds of the Board, we recommend that, with the sanction of the bishops, steps be taken in each diocese as early as possible to bring together a body of the leading and most influential lay-

men of the Church, to whom this Forward Movement shall be presented in an appeal for their moral and financial support; the furtherance of the plan to be committed to the president and secretaries of the Board in co-operation with the members of the Board."

The following appointments to the mission field were made: The Rev. John K. Bodell and Miss Anne M. Ramsey to Honolulu; the Rev. R. T. McCutchen to the Philippine Islands; Miss Dorothy S. Tate to Alaska; Miss Mary E. Horner to Asheville. Miss Doris W. Brown was employed as a worker in Porto Rico.

The question having been raised as to what Auxiliaries should be published as such in the regular literature of the Board, the following resolution was passed:

"*Resolved:* That the Auxiliaries of the Board published as such in its regular literature shall be only those whose revenue passes through the treasury, and is at the disposal of the Board."

Having been notified of the sad death of Miss Annie C. Farthing, our faithful and devoted missionary at Nenana, Alaska, a message of sympathy was sent to her brother, the Bishop of Montreal.

The committee then adjourned to meet on January 10th, 1911.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Africa

Bishop Ferguson, who sailed from New York on November 5th, arrived at Hamburg on the 14th. With his wife, the bishop sailed thence by the steamer "Swakopmund" on December 2d, due to arrive at Monrovia on December 21st.

Miss Emily de Wint Seaman, who was appointed by the Board at the meeting of September 20th, 1910, is to sail from New York by the steamer "Campania" on January 4th for Liverpool, from which port she will sail by the steamer

"Onitsha" on January 21st direct for Cape Mount.

Alaska

Bishop Rowe, *en route* to Alaska, left New York on December 2d and arrived at his home in Seattle on the 17th.

At the meeting of December 13th the employment by the Bishop of Alaska of Mr. George E. Howard, as lay missionary at Sitka and Skagway, was approved, and Miss Dorothy Stanley Tate, of Hartford, Conn., was appointed for St. Matthew's Hospital, Fairbanks.

The resignation of the Rev. Charles E. Rice, of Seward, was received, it having already been accepted by Bishop Rowe. With his family, Mr. Rice left Alaska on December 1st and reached Milwaukee on the 13th. His post-office address is Mauston, Wis.

Hankow

Mr. Howard Richards, Jr., having completed a five years' term of service in the Hankow District, sailed from Shanghai on October 25th, via the Suez Canal, and arrived in New York December 23d.

Honolulu

At the meeting on December 13th the appointment by Bishop Restarick of the Rev. J. Knox Bodell, of Great Falls, Mont., as missionary at Lahaina in place of the Rev. Leopold Kroll, who has been transferred to the cathedral in Honolulu, was approved.

Porto Rico

At the meeting on December 13th permission was given Bishop Van Buren to employ Miss Doris W. Brown as a teacher in the San Juan school.

Shanghai

The Rev. G. F. Mosher, returning after regular furlough, with his wife and son, John, is to sail from New York by the steamer "George Washington" on January 3d, via the Suez Canal. They are due to arrive at Shanghai on February 25th.

The Rev. John W. Nichols, returning after furlough, with his wife and two children, sailed from San Francisco by the steamer "Chiyo Maru" on December 20th.

The Philippines

At the meeting on December 13th the appointments by Bishop Brent of the Rev. Robert T. McCutchen, of Sparta,

Wis., and Miss Anne M. Ramsay, of Edinburgh, Scotland, as a nurse in the University Hospital at Manila, were approved.

Tokyo

Bishop McKim, returning after the General Convention, with his wife and two daughters, sailed from Hoboken by the steamer "Koenig Albert" on December 3d for Naples.

Deaconess Anna L. Ranson, returning to duty after leave of absence because of illness, sailed by the same steamer.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 692 Genesee Street, Utica, N. Y.

III. Rev. Thomas J. Garland, Church House, Philadelphia, Pa.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. _____

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Alaska

Rev. C. E. Betticher, Jr.

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

Hankow: China

Dr. Mary V. Glenton, of Wuchang.

Rev. Amos Goddard, of Shasi.

Rev. T. P. Maslin, of Hankow.

Deaconess Katharine E. Phelps, of Wuchang.

Harry B. Taylor, M.D., of Anking.

Tokyo: Japan

Rev. C. H. Evans, of Mayebashi.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE PRESENT ST. HILDA'S: BOONE UNIVERSITY IS ENCROACHING UPON IT

WHAT THE TEN THOUSAND DOLLAR GIFT TO ST. HILDA'S WILL DO FOR THE CHURCH IN CHINA

IT is hard to express in words the joy that comes to the heart of a missionary when she sees at last her hopes and plans of years materialize. Not that the long hoped and prayed for new St. Hilda's has already become visible to the eye of flesh. But it did not require a great deal of imagination to see it in the eye of the mind when the announcement was made at Cincinnati that ten thousand dollars of the United Offering should be given toward the new building of St. Hilda's School in Wuchang, China, as a memorial to the late beloved treasurer, George C. Thomas.

It is in order that the many thousand faithful women who contributed so generously toward this thank-offering may rejoice in the knowledge of the great good this gift will accomplish, that the following explanation is written.

St. Hilda's School does not of course exist as an end in itself. So closely is it united with every other institution and branch of work in the district that whatever enlarges and enriches its life is bound to be felt eventually in the most distant corner of the field. Ten thousand dollars will meet half the cost of the proposed new building that should accommodate three hundred girls, which



ST. HILDA'S GIRLS ON THEIR WAY TO CHURCH

is more than four times the number at present crowded into the school. This means that its usefulness will increase fourfold. We shall have four times as many girls under Christian instruction in a land where only in the mission schools can children be trained in the fundamental virtues which in Christian lands they acquire in their homes at the hands of their Christian mothers, for in China the intelligent Christian mother is still an almost negligible quantity after several hundred years of Christian preaching to the men. It seems strange that the missionary has so long ignored the important place of the Christian mother in the Church. He has spent his time and efforts at training the young men of China as individuals, but has done little in the past to establish Christian families. Nowadays we feel convinced that one intelligent Christian man with a trained intelligent Christian wife will be a greater strength to the young Chinese Church than five young men standing alone.

When the new school is built we shall be able to establish four times as many

Christian homes as has been possible in the past.

In this period of rapid change from the old order of things to the new, we think it will soon be possible and advisable to encourage girls to go freely to day-school. We should have day-schools for girls wherever we have a church, so that our Christian girls as well as boys may all have at least a rudimentary education. At present we have very few girls who are prepared to act as teachers. With our enlarged St. Hilda's we shall be able to train four times as many as is now possible.

The only other occupation besides school teaching at present offered to our girls, who have to be self-supporting, is in the hospitals as nurses and doctors. In our two hospitals for women, at Anking and Wuchang, we now have about a dozen girls studying nursing, and we have one girl studying medicine at the Women's Medical School at Canton. We should have many more, but the supply is limited, because only girls who have had a certain amount of schooling are able to take the training. When we have our

new St. Hilda's and resulting better day-schools, the supply of nurses and medical students should also increase four-fold.

Our Church in Central China boasts of very few well-educated middle-aged women who might be a great help in the work among the women. Our trained Bible-women at present are usually women whose education has begun when they entered the training-school in middle life, and they are consequently not so well equipped intellectually as though they had been trained from childhood to use their minds. A good Bible-woman is an invaluable help in the work among the women, and the more trained women to help each missionary, the more she can multiply herself in this hitherto greatly undermanned work among the Chinese women. This branch of the work also

will depend in the future on the number of women we can train in girlhood in Christian thought and habits.

Thus the educational, medical and evangelistic work among the women in the District of Hankow will benefit more or less directly by this generous gift from the United Offering. But I would not limit the blessing to the women's work. The men of the Church will benefit appreciably by having wives who are sympathetic and helpful instead of antagonistic and hindering, and the children of the future will be blessed with trained mothers to form their characters at the most important period of their lives.

Thus it is that the next generation of our Church in Central China, as well as this, will be deeply indebted to the Thank-offering of 1910.

THE DECEMBER CONFERENCE

THE December conference opened on Thursday, December 15th, at ten o'clock, and was presided over by Miss Hubbard, of Pennsylvania. There were present, from Bethlehem, one; California, one; Connecticut, five (two Juniors); Iowa, one; Long Island, five (one Junior); Louisiana, one; Massachusetts, two (one Junior); Newark, four (one Junior); New Hampshire, one; New Jersey, one; New York, fifteen (two Juniors); Pennsylvania, five (two Juniors); together with Miss Woods, of Alaska, Deaconess Routledge, of the Philippines, and Dr. Glenton, of Hankow.

Mrs. Thayer, of Massachusetts, and Miss Hubbard, of Pennsylvania, both spoke of preparations being made in Boston and Philadelphia for meetings in connection with the Women's National Foreign Missionary Jubilee, and an explanation of this jubilee was given, as detailed elsewhere in these pages.

It was good to see so many of the younger officers present to take part in the conference on "The Problem of Young Women and the Woman's Auxiliary: How the Juniors Hope to Solve

It." Miss Lindley opened the discussion with the proposition that the Junior officers be allowed to take this as their special work, because of having a point of contact; although she drew back from this contention to except officers of the Woman's Auxiliary who might be young women, and those whose personality might prove more winning than that of the Junior officer in an individual case. But as a rule the Junior plan is that a decided movement be made during this triennium to form as many as possible of Junior branches, composed of older girls and young women, who, at the end of the three years, shall be graduated into the Woman's Auxiliary. At the same time there shall then be graduated into the Woman's Auxiliary existing branches of older girls, so that at the end of three years the Junior Department shall be made up of girls under twenty years of age.

Miss Lindley mentioned as the two great difficulties—first, that the girls would not go (she thought it worth the risk to try); second, that the Juniors would let the matter drop by not beginning on it at once. It must be made a

big thing. The problem of mission work to-day is the Church at home. The laymen are awaking, the students are astir, the children are on right lines, the women are active, the weak spot is these younger women.

The discussion following was earnest and animated, and it was suggested that the young women might be gained if asked to come in in a body, if offered something definite to do, as leadership in a great study movement, that place in the Woman's Auxiliary must be found for them and their voice listened to, that the way might be paved by an exchange of visits between branches of the women and the Juniors.

Some officers suggested that the graduation of Juniors had not always been welcomed by the women; others had had an entirely contrary experience. This difficulty, when found, seemed to be parochial rather than diocesan. A warm invitation from older to younger women was urged, and that their opinion as well as their work should be valued. The influence of the mother over the child from infancy was touched on, and the propriety of a girl passing into the Auxiliary as she comes out from school or college life into her recognized place as a woman in the social world.

An instance was given of a Junior branch formed with preparation for the Woman's Auxiliary always in view, the president of the Woman's Auxiliary branch visiting them each year; another of a girl starting a Junior branch in a parish because the women had welcomed her so cordially. The initiative was felt to rest largely with the women.

Practical ways of interesting young girls were suggested: as forming Bible

and mission study classes of those not already interested; these study classes to be a training-school, not for the Woman's Auxiliary, but for the Church's mission field; each Junior leader to have a personal responsibility about forming a branch of older girls. In one city the bishop's daughter is inviting her young friends to a Bible-class at her home; in another, a teacher has twenty debutantes this winter among her pupils.

Then something definite to do should be given to these younger women; office with a responsible service; a personal obligation to carry out in one's neighborhood the missionary idea gained in missionary study; the study of parish opportunities to this end; literary work, as writing of sketches and stories; for the girl of wealth, the support of a substitute. Deaconess Routledge told of the value of a life loaned, as in the case of Miss Sibley in Manila, for a year to the work. Dr. Glenton asked for the permanent gift of life for China.

Miss Hutchins, of Massachusetts, closed the conference with stating two reasons for wanting young women: for the need of what they can do, and for their own sake. To tell them the privilege of service where need is greatest a united effort must be made, not by Junior leaders only, but by women and Juniors together, going out on a joint quest to find and to win those who are so worth the winning.

The conference was closed by a service of intercession, led by Mrs. Hand, of the New York branch, special petitions being offered for our young women, that God might bless the efforts made to gain them for this service for Christ and for His kingdom.

THE WOMAN'S NATIONAL FOREIGN MISSIONARY JUBILEE

IN 1900 a large missionary gathering, known as the Missionary Ecumenical Conference, was held in New York. One result of this conference was the formation of a committee which was called the Central

Committee on United Study of Missions. This committee was composed of eight members from different missionary organizations of women. From its beginning Mrs. Twing served upon it until her death. Mrs. D. C. Scudder suc-

ceeded her, and then Miss M. T. Spalding, both being officers of the Massachusetts Branch of the Woman's Auxiliary. The present member of the committee from the Auxiliary is Mrs. D. M. Sawyer, of Montclair, N. J., president of the New-ark Branch.

For ten years this committee have issued text-books at the rate of one a year, for the use of mission study classes. These books have all been published by The Macmillan Co., and have had a sale of 600,000 volumes. They have dealt with the general history of missions, missions in India, China, Japan, Africa and the Islands of the Pacific; missions in Moslem and in Latin lands; in Korea, Burma and Siam, and Missions and Social Progress. The last volume, written by Mrs. H. B. Montgomery, of Rochester, is entitled "Western Women in Eastern Lands," and reviews the work of women's missionary societies in the Far East during the last fifty years.

It was to commemorate the tenth year of this work on mission study and the fiftieth since the first general woman's foreign missionary society in this country was formed, that this Woman's National Foreign Missionary Jubilee was planned.

The committee arranged with Mrs. Montgomery, the author of this latest text-book, that she, accompanied by several women missionaries and others interested, should make a succession of visits to some thirty cities, trying by a special, and in some ways peculiar, effort to awaken among uninterested women missionary intelligence and enthusiasm. The purpose of these meetings was to increase the number of missionary *students*, but the meetings had hardly begun when those visited began to pledge gifts for the work, with a result that the committee are now sending out a suggestion to the following effect:

"It has been suggested that all Christian women unite in bringing to our Lord this Jubilee year an offering of \$1,000,000 for given missions. The West has already given in pledges near-

ly \$300,000, and there are still many cities and States untouched. Sixteen Jubilee meetings will be held in the South and East, beginning January 23d. Any Board desiring to co-operate in this effort may do so through its own constituency and according to its own ideas and methods, as all money will be pledged to the Boards."

Jubilee meetings have already been held in Seattle, Portland, Denver, Minneapolis, Cincinnati and elsewhere, and others are being planned in Louisville, Nashville, Washington, Portland, Me., New Haven, Philadelphia, Baltimore and other places, and it is proposed to close the series in the spring with final meetings in New York. An extract from a recent communication from the committee will show in what spirit the members look upon this enterprise, and extracts from letters from members of the Auxiliary who have already attended these Jubilee meetings tell how they have been impressed by these gatherings. The message from the committee says:

"In political campaigns no effort is spared to inform people, through personal interview, letters, the press and in public meetings, of the issues at stake. What shall we do to arouse the indifferent? First, be thoroughly awake ourselves and unite to present this great cause. If this enterprise is worth anything at all, it is worth all we can do for it."

Mrs. Stevens, president of the Michigan branch, who became so well known in the Auxiliary as the presiding officer over its triennial conference, wrote in November from Detroit:

"Upon our return from Cincinnati we were all pressed into service for these public meetings. There were more than 150 women working on the different committees, and the Episcopal Church was largely and enthusiastically represented on each one of them. The programme sent will give an idea of the meetings held. At the luncheon on Saturday noon, there were 1,259 women seated. Our own meeting was held in St. John's Church—not parish house—on Monday, at 2 P.M. The bishop of the

diocese gave an inspiring address on 'The World-wide View of Missions.' The pledge card used at this meeting is enclosed, and you will hear about the result later."

The president of the Milwaukee branch says of it:

"The Foreign Missionary Jubilee in Milwaukee was fairly successful, and has done much toward uniting Christians and doing away with Churchly red tape. I appreciate more than ever what a privilege we women have in having bestowed upon us in Baptism the right to serve the Master. That was a point that impressed the women of other religious bodies at the Jubilee. They felt they had to ask for this privilege, which to us is given by the Church."

Early in November Mrs. Greeley, president of the Chicago branch, wrote:

"Will you send me as soon as possible information as to the 'present condition,' 'needs,' 'possibilities' and 'urgent demands' of our mission work in the foreign field? Bishop Anderson wishes the Chicago branch of the Woman's Auxiliary to take part in the Jubilee of Women's Foreign Missionary Societies, to be held in Chicago on November 9th and 10th, under the direction of the Central Committee on United Study of Missions, and I shall wish to make a full report of our work at one of the meetings, and shall be so much obliged if you will send me reports."

Mrs. Greeley writes later:

"One of our very able executive women was chairman of our Jubilee Committee, who attended the general committee meetings and brought in a good many representative women for the illustrated lecture and luncheon. About twenty of us partook of the luncheon, to which 1,050 women sat down. Considering the short time we had to work up our part of it, our missionary rally was very creditable. A young girl, now at the University of Chicago, who hopes to go out as a nurse, spoke from the point of view of 'the woman who may go to the mission field.' Mrs. Staunton, from the Philippines, spoke for 'the woman in the field,' and the Rev. Herman Page for the 'detained ones,' 'the

workers behind the work.' I also gave a very brief summary of the results of fifty years of work for women in the mission field. There were about seventy women present, and the offering—\$258—was our nest egg for the United Offering of 1913. I think many of our women were in the Jubilee, and glad that we were a part of it; and their pride was stirred when they realized that our Auxiliary was taking a prominent share in a great world-wide movement. It was good for me personally. It gave me a jolt, and made me realize that I was in danger of growing provincial and absorbed in just the interests of the Chicago branch."

The wife of a Kansas City rector, who served as one of the secretaries in that Jubilee, says:

"You would have received a reply to your letter of inquiry earlier than this had I not been working in the meantime to have something definite to write you. That 'something' has been a study class among a group of women, whom it has seemed impossible to interest in missionary work or study of any kind. You will see by our programmes that two drawing-room conferences were held. To these, only women not interested were invited. One of these conferences was in the morning, the other an afternoon reception to Mrs. Montgomery at one of our best hotels. She spoke of 'what women are doing for women in missionary fields' to a large group of women, who, a few of us knew, were not interested. Many of those who were present were deeply impressed by her words, and we are hoping practical things may result. In my own parish we are hoping and praying a study class may be planned for during Lent, among just such a group of women as were reached by these drawing-room conferences."

"One of the practical and best results of this Jubilee has been the bringing together of the different religious bodies. A closer bond and more sympathetic feeling have surely been developed. Six of our parishes, and two in Kansas City, Kan., entered heartily into the Jubilee. Bishop Mann was visiting in the city during that time, and I was happy to be able to induce him to speak at one of the evening meetings. His

address made a good impression. I noticed a deep interest when he mentioned the resolution passed by our General Convention concerning the calling of a World's Church Conference.

"If I should note the thing that impressed me most, I should say that the faith and enthusiasm displayed by these workers in expecting large things and working for large things amazed me."

The president of the Indianapolis branch reports:

"The meeting was a great success. All of the six principal speakers were aggressive missionary workers with a practical story to relate. There was a series of three parlor meetings intended to attract society women. They were all as beautiful as private functions. One of these was at the home of one of our Churchwomen, and she asked me to represent the Auxiliary, and to introduce the Baptist missionary, Mrs. Elmore. I took advantage of the opportunity to refer briefly to our United Offering, having heard that in the general committee it was not known that we have a missionary society, owing to the absence of the word from our name.

"The luncheon was attended by 1,525 women. Many of them had come from extremes of the state. After luncheon, addresses were made. The speakers would speak in the large dining-room and then go to an overflow meeting in the ordinary. In the evening of both days there were large and enthusiastic meetings, at the first of which Bishop Francis presided and made a fine talk. You ask, 'How it is done?' I would answer, 'By telling home truths to sympathetic women.'"

Even after our crowded days in Cincinnati, one of our most active workers found time to see something of the Jubilee when held there. She says:

"I went to the big luncheon at the Grand Hotel, and thought it something very wonderful. There were 1,520 women who sat down to lunch together. If I had been told there were 5,000 I should have believed it! I felt I had never seen so many women together! We worked hard to get a good representation, and had eight from our Ad-

vent branch. I cannot tell about the others, for I was in the dining-room and did not move from the spot all day. The tables were closely placed—in the dining-room, all the halls, all the parlors, upstairs and downstairs. A friend went with me, and for more than half an hour we looked for seats in vain. It seemed quite hopeless, and she finally went home. I lingered until it was about to begin, and was rewarded, for at the last moment someone came and told me there was a seat at the speakers' table, so I sat just opposite the speakers and could talk with them. There was a wonderful atmosphere about it all. I felt as I have at some of the great United Offering services—the oneness of purpose and the intense interest. It was not easy to find out about the speakers. The spirit of unity was very marked; many times when I asked my neighbors, 'What is she?' they would say, 'I don't know,' or 'What does it matter?' After luncheon the tables were taken away, all but the one where I was, and the women crowded in, as many as could. The speakers spoke extremely well. There was no gush, no sentimentality such as I expected; but good common sense and earnestness. They certainly spoke more effectively than any other set of women I ever heard. It was most impressive and interesting. The people pledged the astonishing sum of \$56,000, all over and above the regular subscription and apportionment. There was much talk of India and the work there, and a good deal of China. The chairman spoke with much admiration of our Convention and the great missionary spirit, and contrasted the programme of this year with those of nine, twelve and fifteen years ago. She did not say much of the Woman's Auxiliary. It was really an astonishing meeting."

A JUNIOR AFTERNOON

AFTER the December Conference, the Junior officers returned in the afternoon for an informal discussion of Junior matters, taking up especially the question discussed in the morning, trying to arrive at some definite methods of work in this undertaking of getting and holding the

younger women. The following suggestions were made:

First, give the charge of this work to a Junior officer or committee separate from the other officers or chosen outside the present executive committees. The reason for this must be evident. If the plan is to succeed it must be because special efforts are made, and in most dioceses the Junior president must give all the time possible, and a great deal more than that which seems possible, to the regular work. None of the officers will want to have nothing to do with this new enterprise, if they understand what splendid possibilities it holds out; but probably their share will have to be confined to interest, an earnest "backing" and constant prayer for it, while they will use either one of their present officers (perhaps the vice-president), or find a new officer just for this work.

Second, it will be a good plan to work wherever possible through already existing guilds. We all know parish societies and guilds to which the very young women we want to reach already belong. Therefore, these guilds will often be the place for us to begin.

Third, let us see that we reach all kinds of girls: society girls and working girls, professionals and student girls in both country and city.

Fourth, we must be ready to give to these new branches definite work, and the following things were suggested:

1. Put them in charge of Junior (children's) branches, perhaps in parishes outside their own—parishes where it would be possible to have a Junior branch, "if we only had a leader."

2. Organize them into study classes.

3. Train some of them to lead classes.

4. Let them organize classes for others to lead.

5. Let them get up "parlor meetings" for visiting missionaries.

6. Encourage those able to travel to visit the mission fields and be ready to give talks about them on their return.

7. Perhaps some could substitute for a missionary while the missionary comes home for her furlough.

8. Persuade those who have any literary talent to write missionary plays and stories, for which there is an increasing demand.

9. Let them give missionary plays.

10. Perhaps, instead of sewing for a missionary box, a branch of these older girls might buy articles for a box, or, instead, give \$50 toward the Foreign Missionaries' Insurance Fund.

11. Show those able to do larger things the privilege of supporting a substitute in the field.

12. Form prayer groups of these older girls and younger women.

Fifth, the suggestion was made that we may well encourage these new branches to find new and different methods of meeting their responsibility.

In the December *SPIRIT OF MISSIONS*, it was suggested that this Junior page should be used for correspondence, and two questions were given and answers requested. These answers will be given in the February *SPIRIT OF MISSIONS*, using this page in the January number for the report of the discussion of this new plan. There could be no better time to come to these leaders with the outline of a new enterprise than at the beginning of the year, and this page may well end with the question addressed to every Junior diocesan officer—"How are *you* planning to carry this new plan into successful operation?"

THE OFFICERS' CONFERENCES

THE remaining conferences of the season, to be held at the Church Missions House, will take place on the following Thursdays: January 19th, February 16th, March 16th and April 20th, from 10 A.M. till noon.

The subjects of these conferences will be: "Leadership in Advance Movements," "Unity," "Educational Development" and "The Months of Gleaning."

Correspondence upon these subjects will be welcomed in preparation for these conferences, especially on the part of those who cannot attend in person.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitian Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st to December 1st, 1910.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$76.89

BERLIN—Mission: Gen.	5 89
CAMDEN—St. Mary's: (Apportionment, 1909-10) Gen.	50
EUTAW—St. Stephen's: Gen.	15 00
HUNTSVILLE—Nativity: Gen.	50 00
PRATTVILLE—St. Mark's: Gen.	5 00
TILDEN—Grace: (Apportionment, 1909-10) Gen.	50

Albany

Ap. \$397.49; Sp. \$43.00

ALBANY—All Saints' Cathedral: Gen.	103 32
Miss E. W. Boyd, Wo. Aux., Sp. for Rev. J. H. McGinnis, Otsu, Kyoto.	20 00
AMSTERDAM—St. Ann's: Gen.	6 29
CAMBRIDGE—St. Luke's: Sp. for Rev. R. E. Wood for purchase of land, Wuchang, Hankow.	10 00
CHAMPLAIN—St. John's: Gen., \$10.42; Sp. for St. Paul's College Building Fund, Tokyo, \$5.	15 42
CERRY VALLEY—Grace: Gen.	10 00
COHOES—St. John's: Gen.	15 82
HOOSAC—All Saints': Dom. and Frn.	34 69
HOOSICK FALLS—St. Mark's: Gen.	15 05
KESVILLE—Sarah O. DuBois, Sp. for Bishop Rowe, Alaska.	8 00
POTSDAM—Trinity Church: Indian, \$1.90; Miss Lavinia Clarkson, "T. Streatfeild Clarkson," \$60, "and "Levinus Clarkson," \$60 (In Memorial) Graduate scholarship, South Dakota.	121 90
ROUSE'S POINT—Christ Church S. S.*: Gen.	10 00
SALEM—St. Paul's: "Young Foreign Missionaries," Frn.	10 00
TROY—St. John's: Dom. and Frn.	60 00

Arkansas

Ap. \$3.50; Sp. \$1.65

CAMDEN—Junior Aux., Gen.	50
TEXARKANA—St. Andrew's: Gen., \$3; S. S., Sp. for rebuilding St. Mary's School, Rosebud Reservation, South Dakota, \$1.65.	4 85

Atlanta

Ap. \$27.00; Sp. \$6.00

ATHENS—Emmanuel Church: (Apportionment, 1909-10) Dom. and Frn.	20 00
CARROLLTON—St. Margaret's: Gen.	7 00
DALTON—St. Mark's S. S.: Sp. for St. John's-in-the-Wilderness, Alaska, \$3; Sp. for Miss Farthing's school, Alaska, \$3.	6 00

Bethlehem

Ap. \$418.98; Sp. \$281.00

DORRANCETOWN—Grace Chapel S. S.: Frn.	38 12
DRIFTON—St. James's: Dom.	133 56
HAZLETON—St. Peter's: Gen.	16 70
LAUREL RUN—Log Chapel S. S.: Frn.	30 16
LEBANON—Mrs. Horace Brock, Sp. for St. John's Expansion Fund, Shanghai.	100 00
READING—St. Barnabas's: Wo. Aux., Sp. for Bishop Brown's Building Fund, Arkansas, \$1; Sp. for vestry of Trinity Church, Independence, Kansas City, \$1; Sp. for Rev. J. N. Atkins's Holy Trinity Mission, Glendale Springs, Asheville, \$1.	3 00
Reading Archdeaconry and Wo. Aux., Sp. for Rev. Amos Goddard, Hankow.	18 00
WILKES-BARRE—St. Stephen's: Sp. for Bishop Kinsolving, Brazil, \$120; S. S., "St. Stephen's" scholarship, St. Hilda's School, Wuchang, Han-	

kow, \$50; "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, \$50; "St. Stephen's" scholarship, Cuttington College and Divinity-school, Africa, \$40; "St. Peter's" scholarship, Girls' High School, Kyoto, \$50; Frn., \$10.44; Sp. for Bishop Griswold, Salina, \$30; Wo. Aux., Sp. for Miss L. C. Kinsolving, Organ Fund, Brazil, \$10..... 360 44

California

Sp. \$1,357.40

MISCELLANEOUS—Wo. Aux., Sp. for Bishop Graves, Shanghai, \$15.70; Sp. for Bishop Roots, Hankow, \$15.70; Wo. Aux., "A Member," Sp. for Bishop Knight, Cuba, for two desks, \$10; Sp. for Rev. W. E. Warren, for medical missions, Albuquerque, New Mexico, \$100; Sp. for Nopala Indian Hospital, Mexico, \$100; Sp. for Miss Thackara, additional nurse, Good Shepherd Hospital, Fort Defiance, Arizona, \$10; Sp. for Bishop Ferguson, for enlargement of Kroo Chapel, Africa, \$100; Sp. for desks, Julia C. Emery Hall, Africa, \$8; Sp. for St. Hilda's School, Wuchang, Hankow, \$500; Sp. for Bishop Spalding, for house at Vernal, Utah, \$500. 1,326 00

Central New York

Ap. \$210.66; Sp. \$1,929.82

CLEVELAND—*St. James's*: Gen..... 9 38
ONEIDA—W. A. Palmer, Sp. for Bishop McKim, for work in Tokyo..... 1 00
ROME—*Zion*: Dom., \$11.56; Frn., \$13.83; Gen., \$18.45..... 43 84
SACKETT'S HARBOR—*Christ Church S. S.*: Gen..... 8 90
SYRACUSE—*Church of the Saviour*: Gen..... 1 80
UTICA—*Grace*: Sp. for Bishop McKim, Tokyo, for his work, \$107.82; Wo. Aux., Sp. for the furnishing of the Julia C. Emery Hall in Africa, \$21..... 128 82
Trinity Church: Gen..... 29 75
Offering of S. S. Missionary Rally, held October 30th, at Grace Church, Gen..... 16 59
WATERTOWN — *Trinity Church*: Mrs. Emma Flower Taylor, Sp. for Church Extension Fund, Porto Rico, \$1,500; Wo. Aux., Sp. for St. John's University Expansion Fund, Shanghai, \$100; Sp. for Rev. and Mrs. John A. Staunton, Jr., for their work at Sagada, Philippine Islands, \$100..... 1,700 00
MISCELLANEOUS—Wo. Aux., for industrial work in the Julia C. Emery Hall, Africa, \$100; Sp. for Rev. John A. Staunton, Jr., Sagada, Philippine Islands, \$100..... 200 00

Chicago

Ap. \$2,606.50; Sp. \$31.60

CHICAGO—*Calvary*: Wo. Aux., Gen..... 10 00
Grace: Dom., \$5.70; Frn., \$66.06; Gen., 34 cts..... 72 10
Church of the Redeemer: Gen..... 100 00
St. Barnabas's: Gen..... 19 44
St. James's: Dom. and Frn., \$77.70; Wo. Aux., Gen., \$5..... 82 70
St. Paul's S. S.: Infant Class, for the work of Bishop McKim, Tokyo..... 10 00
Mrs. James L. Houghteling, in memory of her husband, for the Forward Movement, Gen..... 1,000 00

Deaconess Elizabeth, Sp. for Rev. W. E. Warren's Medical Mission, Albuquerque, New Mexico..... 5 06
GLEN ELLYN—*St. Mark's*: Gen..... 5 00
HINSDALE—*Grace*: Gen..... 17 49
LAKE FOREST—*Church of the Holy Spirit*: \$21.60, Miss Drummond, \$5, Sp. for Bishop Knight, Cuba, for School Equipment Fund..... 26 60
LA GRANGE—*Emmanuel Church*: Dom. and Frn..... 138 25
WESTERN SPRINGS—*All Saints*: Gen.. 1 52
MISCELLANEOUS — *Babies' Branch*, "Katherine McLaren Anderson" cot, Elizabeth Bunn Hospital, Wuchang, Hankow, \$30; Akita Kindergarten, Tokyo, \$25; dispensary, Manila, Philippine Islands, \$25; Gen., \$20.. 100 00
For Forward Movement in the name of Alice I. Sterling, Gen..... 1,000 00
Offering taken at the semi-annual meeting, October 26th, 1910, Wo. Aux., Gen..... 50 00

Colorado

Ap. \$7.75; Sp. \$268.50

BUENA VISTA—*Grace*: Gen..... 4 50
DENVER—*Merciful Saviour Chapel*: Sp. for Wush Hospital Building Fund, Shanghai..... 25 00
St. John's Cathedral: Sp. for Vernal, Utah, \$30; Sp. for St. John's University Building Fund, Shanghai, \$105..... 135 00
St. Luke's (Montclair): John Denison, Sp. for Vernal, Utah..... 20 00
Miss Bancroft, Sp. for Rowland Hall, Utah..... 25 00
GOLDEN—*Calvary*: Gen..... 3 25
MISCELLANEOUS—*Girls' Friendly Society*, annual service, Sp. for Vernal, Utah..... 63 50

Connecticut

Ap. \$809.46; Sp. \$712.62

BANTAM—*St. Luke's*: Sp. for St. Hilda's Building Fund, Wuchang, Hankow..... 5 00
BETHEL—*St. Thomas's*: Sp. for Bishop Van Buren, Porto Rico..... 13 00
BRIDGEPORT—*Christ Church*: Gen..... 100 00
St. John's, Trinity and Christ Churches: Thanksgiving Day services for Colored People of the South..... 28 30
CANAAN—*Christ Church*: Gen..... 39 76
DANBURY—*St. James's*: Gen., \$50; Sp. for Bishop Van Buren, Porto Rico, \$48.50..... 98 50
HARTFORD—*Church of the Good Shepherd S. S.*: "A Class," Sp. for work under Mrs. Roots, Hankow, China.. 30 00
St. John's: Indian..... 21 05
LIME ROCK—*Trinity Church*: Sp. for Rev. William S. Short, for his work in Walluku, Maui, Hawaiian Islands..... 16 89
LITCHFIELD ARCHDEACONRY — Sp. for Bishop Guerry, for J. B. Elliott, Bishop Payne Divinity-school, Petersburg, Virginia..... 50 00
MARBLE DALE—*St. Andrew's*: Miss Lena Terrill, Gen..... 15 00
MERIDEN—"A Churchwoman," Gen.... 50 00
MILFORD—*St. Peter's*: Gen., \$8.50; S. S., Dom., \$4.10..... 12 60
NEW HAVEN—*St. James's (Fairhaven)*: Gen..... 20 16
St. James's (Westville): Gen..... 10 16
St. Luke's: Sp. for Archdeacon E. R. Bennett's work, Jacksonville, Florida.. 22 47
St. Paul's: Gen., \$86.32; Miss F. M.

Horne, Sp. for St. Hilda's School, Wuchang, Hankow, \$5.....	91 32
Wo. Aux., Sp. for St. Hilda's Building Fund, Wuchang, Hankow.....	17 50
Mrs. T. H. Bishop, Sp. for Rev. William J. Cuthbert, Kyoto, to assist in making up a deficiency.....	53 00
NORWALK—Grace: Gen.....	35 00
POMFRET—Christ Church: Dom., \$21.54; Frn., \$21.54.....	43 08
RIDGEFIELD—St. Stephen's: Sp. for St. John's Expansion Fund, Shanghai.....	266 26
ROCKVILLE—St. John's: Gen.....	13 25
SAYBROOK—Grace: Gen.....	32 00
SHARON—Christ Church: Gen.....	75 41
WASHINGTON—St. John's: Gen.....	8 25
WATERBURY—St. John's: Gen.....	69 12
WESTPORT—Holy Trinity Memorial: St. Paul's School, Lawrenceville, Virginia, \$25; Bible-women, China, \$50; "William L. Coley" scholarship, St. John's School, Cape Mount, Africa, \$25.....	100 00
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Rowe, Alaska.....	185 00

Dallas

Ap. \$13.14; Sp. \$34.99

DALLAS—St. Matthew's: Wo. Aux., Sp. for Nopala Hospital, Mexico....	5 00
FORT WORTH—St. Andrew's: Junior Aux., work among whites, Wyoming, \$6; Cuba, \$4.23; Tokyo, \$2.91; Sp. for Parochial School, Boys and Girls, Brazil, \$2.91; Sp. for Miss Thackara's work, Fort Defiance, Arizona, \$2.90; Sp. for St. Paul's College, Tokyo, \$1.43; Sp. for St. John's School, Salina, \$8; Sp. for Elizabeth Bunn Hospital, Wuchang, Hankow, \$9.75.....	38 13
Trinity Church: Wo. Aux., Sp. for hospital, Nopala, Mexico.....	5 00

Delaware

Ap. \$72.10; Sp. \$135.53

GEORGETOWN—St. Paul's: Gen.....	17 74
INDIAN RIVER—St. George's: Gen.....	3 86
MILFORD—Christ Church: Gen.....	2 00
WILMINGTON—Trinity Church: Sp. for Bishop Spalding, at his discretion, work in Utah.....	135 53
MISCELLANEOUS—The Mexican division of Delaware, Branch Wo. Aux., "Bishop Alfred Lee" scholarship, St. Andrew's Seminary, Mexico.....	48 50

Duluth

Ap. \$87.00

DULUTH—Trinity Pro-Cathedral: Dom.	75 00
INTERNATIONAL FALLS — Trinity Church: Dom.....	5 00
WARROAD—St. Peter's: Dom.....	5 00
WILLIAMS—St. James's: Dom.....	2 00

East Carolina

Ap. \$9.00; Sp. \$10.00

HERTFORD—Holy Trinity Church: Wo. Aux., Gen.....	1 00
WASHINGTON—St. Paul's: Wo. Aux., Gen.....	3 00
WILMINGTON—St. Paul's: Miss E. Watson, Alaska.....	5 00
Mrs. Divine, Sp. for Dr. Irvine Correll's work, Tsu, Kyoto.....	10 00

Easton

Ap. \$7.97; Sp. \$10.00

CECIL Co. — Trinity Parish, Trinity Church (Elkton): Frn., 50 cts.; Gen., \$5.02.....	5 52
St. Andrew's Memorial: Gen.....	2 45
DORCHESTER Co.—Mrs. Harrison (Cambridge), Sp. for Bishop Rowe, Alaska.....	10 00

Erie

Sp. \$100.50

ERIE—St. Paul's: Sp. for Utah, \$65.50, Woman's Friendly, \$10, "Anonymous," \$20, both for Vernal, Utah..	95 50
WARREN—George Brockway, Sp. for Utah.....	5 00

Florida

Ap. \$2.64

FORT GEORGE—St. George's: Gen.....	2 64
------------------------------------	------

Fond du Lac

Ap. \$31.69

FOND DU LAC—St. Paul's: Dom.....	31 69
----------------------------------	-------

Harrisburg

Ap. \$25.59; Sp. \$10.00

PARADISE—Rev. R. L. Chittenden, work of Bishop Burton's mountain missions, Lexington, \$5; Oklahoma, \$5; Rev. R. L. Chittenden and wife, Sp. for rebuilding of St. Mary's School, Rosebud Agency, South Dakota, \$10.....	20 00
SHAMOKIN—Trinity Church: Gen.....	15 59

Indianapolis

Ap. \$277.64

ALEXANDRIA—St. Paul's: Gen.....	2 50
ELWOOD—St. Stephen's: Gen.....	2 50
FRANKFORT—St. Luke's: Gen.....	5 00
INDIANAPOLIS—Christ Church: Gen..	200 00
Grace Pro-Cathedral: \$10, Men's Aux., \$24.14, Gen.....	34 14
St. George's: Gen.....	5 00
NEW ALBANY—St. Paul's: Gen.....	25 50
PRINCETON—St. Andrew's: Gen.....	3 00

Iowa

Ap. \$29.45

ANAMOSA—St. Mark's: Dom. and Frn..	5 00
INDEPENDENCE—St. James's: Gen.....	17 35
IOWA CITY—Trinity Church: Dom. and Frn.....	7 10

Kansas

Ap. \$49.26; Sp. \$17.62

CHANUTE—Grace: Gen.....	2 85
TOPEKA—Grace Cathedral: Sp. for Bishop Restarick, for his work at Honolulu, \$17.62; S. S., Indian, \$7.03; Gen., \$2.38.....	27 03
Church of the Good Shepherd (North): Miss Juliet C. Smith, Wo. Aux., "Bishop Ferguson Memorial" scholarship, Girls' Training Institute, Africa.....	25 00
WAMEGO—St. Luke's: Gen.....	12 00

Kansas City

Ap. \$50.00

KANSAS CITY—Grace: Frn.....	25 00
St. George's: Gen.....	25 00

Kentucky

Ap. \$257.78; Sp. \$27.54

HENDERSON—St. Paul's: \$21.28, Wo. Aux., \$15, Gen.....	36 28
Advent: Wo. Aux., \$85, Intermediates, Wo. Aux., \$14, Gen.....	99 00
LOUISVILLE—Calvary: St. Agnes's Guild, Wo. Aux., Gen.....	15 00
St. Andrew's: Wo. Aux., Brazil.....	12 50
St. Thomas's: Wo. Aux., Gen.....	15 00
Mrs. T. U. Dudley, "Bishop Patterson" scholarship, Boone University, Wuchang, Hankow, \$50; "John N. Norton" scholarship, St. John's School, Africa, \$25.....	75 00
UNIONTOWN—"J. H. D.," Gen.....	5 00
MISCELLANEOUS—Wo. Aux., Sp. for Rev. William Watson, for his work in Mexico, \$15; Sp. for Rev. W. E. Warren, Albuquerque, New Mexico, \$12.54.....	27 54

Lexington

Ap. \$0.50; Sp. \$1.00

SOMERSET—Christ Church: Gen., 50 cts.; Sp. for St. Margaret's School, Tokyo, \$1.....	1 50
---	------

Long Island.

Ap. \$836.97; Sp. \$17.00

BROOKLYN—Christ Church (Bedford Avenue): Gen.....	470 00
Church of St. Mark (Eastern Parkway): Dom. and Frn.....	18 48
Church of the Messiah: Gen.....	136 00
St. George's S. S.: Sp. for Bishop Brewster, Western Colorado.....	17 00
St. Michael's S. S. (Eastern District): Frn.....	8 50
St. Paul's (Flatbush): Dom., \$32.75; Frn., \$39.....	71 75
GARDEN CITY—C. P. Turner, Boone University, Wuchang, Hankow, \$50; Frn., \$50.....	100 00
MERRICK—Church of the Redeemer: Gen.....	5 00
ROOSEVELT—St. Paul's: Gen.....	2 24
MISCELLANEOUS—"A Thank-offering," Gen.....	25 00

Los Angeles

Ap. \$36.62; Sp. \$138.00

CORONA—St. John the Baptist S. S.: Sp. for St. Mary's School, rebuilding, for South Dakota.....	3 00
LONG BEACH—St. Luke's S.S.: Sp. for scholarship, St. Mark's Mission, Nenana, Alaska.....	50 00
PASADENA—All Saints': Wo. Aux., Sp. for Rev. Wm. Watson, Nopala Hospital, Mexico.....	50 00
POMONA—St. Paul's: Gen.....	35 74
TERMINAL—St. Michael and All Angels': Gen.....	88
Wo. Aux., Sp. for Bishop Graves, Shanghai.....	35 00

Louisiana

Ap. \$59.16; Sp. \$5.49

NEW ORLEANS—Annunciation: Gen....	30 00
Christ Church: Cash, Gen.....	29 16
Mt. Olivet: Junior Aux., Sp. for Bishop Aves, Mexico.....	5 49

Maine

Ap. \$187.03

AUGUSTA—St. Mark's: Work in Eastern Oregon.....	14 63
BAR HARBOR—St. Saviour's: Gen.....	16 40
HOULTON—Good Shepherd: Gen.....	18 60
MACMAHAN ISLAND—St. Cuthbert's: Dom. and Frn.....	35 50
Wo. Aux., Bishop Rowe, Alaska, \$61.80; St. Paul's School, Lawrenceville, Southern Virginia, \$40.60....	101 90

Marquette

Ap. \$13.20

MANISTIQUE—St. Alban's: Gen.....	11 20
MARQUETTE—St. Paul's: Gen.....	5 00
STAMBAUGH—Gen.....	2 00

Maryland

Ap. \$807.78; Sp. \$307.33

BALTIMORE—Ascension: "Thank-offering," Gen.....	5 00
Chapel Guardian Angel: Sp. for Rev. C. E. Betticher, for hospital work, Alaska.....	4 33
Christ Church: Gen.....	500 00
Memorial: Sp. for Bishop Van Buren, for work in Porto Rico.....	20 00
St. Barnabas's: Junior Aux., Sp. for Yoshi Michi, Sagaira, The True Light Church, Tokyo.....	10 00
Mrs. W. F. Gardner, "Trinity" scholarship, St. Augustine's School, Africa.....	50 00
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	10 00
BALTIMORE Co.—Reisterstown Parish: Gen.....	50 00
Holy Comforter (Lutherville): Gen.....	10 00
St. Timothy's (Catonsville): Gen. (of which Apportionment, 1909-10, \$19), \$66.56; Sp. for Bishop Van Buren, Porto Rico, \$137; Sp. for Rev. Mr. Betticher, Alaska, \$21; Sp. for Church Extension Fund, Porto Rico, \$9; S. S., Sp. for Rev. Mr. Betticher, Alaska, \$15.....	248 55
St. David's (Roland Park): Sp. for Bishop Rowe, Alaska.....	81 00
Immanuel Church (Glencoe): Catherine Wittman Branch, Junior Aux., Oldfields School, in memory of "Catherine Brooks Wittman" scholarship, St. Margaret's School, Tokyo.....	50 00
Epiphany (Govans): Gen.....	28 97
Trinity Church S. S. (Towson): Bishop Graves's work, Shanghai.....	7 25
HOWARD Co.—St. John's (Ellicott City): Colored \$5; Frn., \$30; Wo. Aux., Indian, \$2.50; Frn., \$2.50....	40 00

Massachusetts

Ap. \$857.87; Sp. \$473.00

BOSTON—Advent: Sp. for Bishop Brewster, Western Colorado, \$10; Wo. Aux., Mrs. Tuckerman, Sp. for St. Paul's College Building Fund, Tokyo, \$25.....	35 00
St. Paul's: Wo. Aux., salary of Rev. Nathan Matthews, Africa, \$30; for medical work, Tokyo, \$30.....	50 00

<i>St. Stephen's</i> : Mrs. Flora Wood, Sp. for Altar Book, St. Luke's Chapel, Manila, Philippine Islands.....	1 00
<i>Trinity Church</i> : For Catechist-school, Shanghai, \$47.31; Miss Sarah H. Hooker, Sp. for St. Hilda's Building Fund, Wuchang, Hankow, \$100; Miss Sarah H. Hooker, Wo. Aux. Sp. for St. Paul's College, Tokyo, \$50; "A Member," Wo. Aux., Sp. for Life Insurance, Rev. F. E. Lund, Wuhu, China, \$50	247 31
"M. R. S." for work of Bishop Rowe, Alaska, \$50; "A. S." for work of Bishop Ferguson, Africa, \$50	100 00
Mr. and Mrs. Frank B. Tracy, Gen. CONCORD— <i>Trinity Church</i> : Gen.....	21 35
FALMOUTH— <i>Church of the Messiah</i> (Wood's Hole): Wo. Aux., salary of Mrs. McCalla, Africa.....	10 00
ISPWICH— <i>Ascension</i> : Gen.....	6 00
MATTAPOISETT— <i>St. Philip's</i> : Wo. Aux., Soochow, Shanghai	2 00
NEW BEDFORD— <i>Grace</i> : Frn.....	155 17
NEWTON— <i>Grace</i> : Dom., \$125; for Bishop Rowe's work, Alaska, \$34.07	35 32
<i>Trinity Church</i> (Centre): Gen.....	155 27
<i>St. Paul's</i> (Highlands): Gen.....	17 05
NORTH BILLERICA— <i>St. Anne's</i> : Gen..	14 40
SOUTHBOROUGH— <i>St. Mark's</i> : Gen.....	125 00
SOUTH GROVELAND— <i>St. James's</i> : Gen.	4 00
MISCELLANEOUS—Miss C. St. C. Elton, "In Memoriam," through Wo. Aux., Gen.	5 00
Wo. Aux., "A Member," Sp. for Bishop Ferguson, for desk, Africa..	6 00
Branch Wo. Aux., Anniversary offering, Sp. for Bishop Brewster's work, Western Colorado, \$77; Sp. for Bishop McKim's work, Tokyo, \$77; Sp. for Rev. Wm. Watson's work, Guadalajara, Jalisco, Mexico, \$77	231 00

Michigan

Ap. \$253.61; Sp. \$77.00

CARO— <i>Trinity Church</i> : Gen.....	5 74
CARSONVILLE— <i>St. Paul's</i> : Gen.....	2 00
CROSWELL— <i>Christ Church</i> : Gen.....	1 00
DETROIT— <i>Christ Church</i> : Mrs. Poe, \$5; "Anonymous," \$1; Miss Hutchinson, \$5; Sp. for Mission House Fund, Bontoc, Philippine Islands.....	11 00
<i>Church of the Messiah</i> : Wo. Aux., Sp. for Mrs. Littell, Hankow.....	1 00
<i>St. Andrew's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$3; "Harris Memorial" scholarship, St. John's University, Shanghai, \$3; Sp. for Foreign Insurance Fund, \$3; Sp. for Mrs. Littell, Hankow, \$2.....	11 00
<i>St. Matthias's</i> : Gen.....	35 00
<i>St. Paul's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$50; "Harris Memorial" scholarship, St. John's University, Shanghai, \$15; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, \$25; "Jane Stewart" scholarship, St. Mary's Hall, Shanghai, \$40; Sp. for Foreign Insurance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$44.....	179 00
FLINT— <i>St. Paul's</i> : "A Member," Gen.	5 00
GRASS LAKE— <i>St. Mary's</i> : Wo. Aux., salary of Miss Bull, Kyoto.....	2 00
GROSSE ILE— <i>St. James's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$2.50; "Harris Memorial" scholarship, St. John's University, Shanghai, \$2; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, \$1.50; salary of Mrs. Lomax, Africa, \$2; Sp. for Foreign Insurance Fund, \$2	10 00

HARBOR BEACH—Gen.....	1 33
LANSING— <i>St. Paul's</i> : Gen.....	25 85
OMER— <i>Mission</i> : Gen.....	50
OWOSSO— <i>Christ Church</i> : Wo. Aux., for Miss Bull's salary, Kyoto, \$2; "Harris Memorial" scholarship, St. John's University, Shanghai, \$2; Sp. for Foreign Insurance Fund, \$1.....	5 00
ROSE CITY— <i>Mission</i> : Gen.....	1 00
SAGINAW— <i>Calvary</i> : Memorial, Dom. and Frn.....	7 29
SANDUSKY— <i>St. John's</i> : Gen.....	6 90
TRENTON— <i>St. Thomas's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$2; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, \$2; "Harris Memorial" scholarship, St. John's University, Shanghai, \$1.....	5 00
YPSILANTI— <i>St. Luke's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$5; "Harris Memorial" scholarship, St. John's University, Shanghai, \$2; Sp. for Foreign Insurance Fund, \$2; Sp. for Mrs. Littell, Hankow, \$5.....	14 00
MISCELLANEOUS—Wo. Aux., Sp. for Mrs. Littell, Hankow.....	1 00

Michigan City

Ap. \$20.00

FORT WAYNE— <i>Trinity Church</i> : Wo. Aux., Gen.....	10 00
SOUTH BEND— <i>St. James's</i> : Wo. Aux., Gen.	10 00

Milwaukee

Ap. \$181.87; Sp. \$1.00

BARABOO— <i>Trinity Church</i> : Gen.....	13 38
CHIPPEWA FALLS — <i>Christ Church</i> : Gen., \$37.60; Mrs. A. W. Wilmarth, Dom., \$3.50; Frn., \$5.....	46 10
DELAFIELD — <i>St. John Chrysostom's</i> S. S.; Dom., "1909," \$12.50; "1910," \$10.....	22 50
KENOSHA— <i>St. Matthew's</i> : Gen.....	67 94
LAKE GENEVA—Miss Katherine Boyles, Sp. for rebuilding St. Mary's (Indian) School, Dakota.....	1 00
SPARTA— <i>St. John's</i> : Gen.....	15 60
WATERTOWN— <i>St. Paul's</i> : Dom.....	16 35

Minnesota

Ap. \$143.25; Sp. \$22.00

MINNEAPOLIS— <i>St. Paul's</i> S. S.: "A Member," Sp. for Church Extension Fund, Porto Rico.....	2 00
RED WING— <i>Christ Church</i> : Mrs. Anna C. Josephson, \$25; Miss Helen A. Friedrich, \$25; for support of Biblewoman, China.....	50 00
ST. PAUL— <i>Christ Church</i> : Gen.....	68 25
<i>St. Clement's</i> : Junior Aux., Bed in Elizabeth Bunn Hospital, Wuchang, Hankow	25 00
MISCELLANEOUS—Union Branch, Wo. Aux., Annual Meeting, Sp. for Bishop Keator, Olympia	20 00

Mississippi

Ap. \$200.00

JACKSON— <i>St. Andrew's</i> : Frn.....	200 00
---	--------

Missouri

Ap. \$107.36; Sp. \$413.85

FERGUSON — <i>St. Stephen's</i> : Sp. for Bishop Thomas, Wyoming.....	25 00
ST. LOUIS— <i>St. Peter's</i> : Dom., \$75; Frn., \$32.36; Sp. for Bishop McKim,	

Tokyo, \$38.85.....	146 21
Mrs. Silas Bent, Sp. for St. Paul's College Building Fund.....	100 00
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Thomas, Wyoming.....	250 00

Nebraska

Ap. \$61.29; Sp. \$5.00

ASHLAND—St. Stephen's: (Apportionment, 1909-10) Gen.....	25 29
AUBURN—Ascension: Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5 00
CENTRAL CITY—Christ Church: Wo. Aux., Dom. (of which Junior Aux., \$1.50), \$5.50; Frn. (of which Junior Aux., \$1), \$4.....	9 50
OMAHA—Church of the Good Shepherd: Wo. Aux., Dom. (of which Mrs. J. C. Weeth, \$2.50), \$5; Frn. (of which Mr. J. C. Weeth, \$7.50), \$12.50.....	17 50
Mrs. Stein, Wo. Aux., Sp. for Bishop Rowe, Alaska, \$2.50; Sp. for St. Mary's Orphanage, Shanghai, \$2.50.....	5 00
PLATTSBROUGH—St. Luke's: Wo. Aux., Dom.....	2 00
SOUTH OMAHA—St. Martin's: Junior Aux., Dom., \$1; Frn., \$1.....	2 00

Newark

Ap. \$1,631.44; Sp. \$160.59

BERGENFIELD—St. John's: Dom. and Frn.....	10 00
ENGLEWOOD—St. Paul's: Gen.....	293 87
HOBOKEN — John Stevens, Sp. for Aomori Church Building Fund, Tokyo.....	5 00
JERSEY CITY HEIGHTS—St. John's: Salary of Rev. William J. Cuthbert, Kyoto.....	137 50
MAPLEWOOD—St. George's S. S.: "St. George's" scholarship, St. John's School, Cape Mount, Africa.....	25 00
MONTCLAIR—St. John's: Gen.....	5 31
St. Luke's: Dom.....	500 00
Miss Caroline B. Brown, Alaska.....	25 00
NEWARK—Grace: Oneida Indian Mission, Fond du Lac.....	54 76
St. Matthew's S. S.: Sp. for Bishop Partridge, Kyoto.....	5 35
Trinity Church: Sp. for Archdeacon Spurr, Moundsville, West Virginia.....	125 00
ORANGE—Grace: Sp. for Bishop Ferguson, Africa.....	25 24
RAMSEY—St. John's: Gen.....	30 00
SHORT HILLS—Christ Church: Dom., \$225; Frn., \$225.....	450 00
MISCELLANEOUS—Wo. Aux., "A Diocesan Officer," Gen.....	100 00

New Hampshire

Ap. \$258.51

CONCORD—St. Paul's: Gen.....	100 00
Fortieth anniversary of Right Rev. William W. Niles, as bishop of this diocese.....	85 34
KEENE—St. James's: Dom. and Frn.....	31 85
LACONIA—St. James's S. S.: Gen.....	6 05
MEREDITH—Resurrection S. S.: Gen.....	1 10
NASHUA—Church of the Good Shepherd: Gen.....	34 17

New Jersey

Ap. \$640.62; Sp. \$152.50

BERNARDSVILLE—St. Bernard's: Alaska, \$5; Gen., \$42.99.....	47 99
CRANFORD—Trinity Church: Dom. and Frn.....	28 24
ELIZABETH — Christ Church: Dom., \$100; Frn., \$78.70.....	178 70

Trinity Church: Gen.....	23 77
LAMBERTVILLE—St. Andrew's: Gen.....	10 40
LITTLE SILVER—St. John's: Dom.....	7 12
LONG BRANCH—St. James's: Gen., \$35.72; Sp. for Church Extension Fund, Porto Rico, \$12.....	47 72
MOUNT HOLLY—St. Andrew's: Dom.....	50 23
NEW BRUNSWICK — Christ Church: Dom., \$10.35; Frn., \$25; Wo. Aux., Sp. for dispensary at Nopala, Mexico, \$7.50.....	42 85
St. John the Evangelist's: Wo. Aux., Sp. for Bishop Johnson, South Dakota, \$40; Sp. for dispensary, Nopala, Mexico, \$7.50.....	47 50
PRINCETON—Trinity Church: Sp. for Utah.....	200 00
RED BANK—Trinity Church: Gen.....	15 00
RIVERTON — Christ Church: Dom., \$100; Sp. for Charles E. Bettlicher, Jr., for Indian work in Alaska, \$25.25; Wo. Aux., Sp. for dispensary at Nopala, Mexico, \$10.....	135 25
RUMSON—St. George's: Wo. Aux., St. Hilda's School, Wuchang, Hankow.....	50 00
SCOTCH PLAINS—All Saints': Gen.....	5 00
SHREWSBURY—Christ Church: Dom.....	43 10
TRENTON—Christ Church: Sp. for Bishop Brewster, Western Colorado.....	15 25
WOODBURY—Christ Church: Wo. Aux., Colored.....	5 00
MISCELLANEOUS—Gen.....	5 00
Wo. Aux., Sp. for nurse, for Miss Thackara's Hospital, Arizona, \$10; "A Diocesan Officer," Sp. for William Watson, for hospital at Nopala, Mexico, \$25.....	35 00

New York

Ap. \$7,371.92; Sp. \$1,750.75

BEDFORD—St. Matthew's: Gen.....	60 04
CROTON—St. Augustine's: Sp. for St. John's University Expansion Fund, Shanghai.....	25
DOBBS FERRY—The Misses Masters, Sp. for Bishop Rowe, Alaska.....	25 00
HARRISON — All Saints': Niobrara League, Sp. for Clothing Fund, St. Mary's School, South Dakota.....	1 00
MATTEAWAN—St. Luke's: Wo. Aux., Elizabeth Bunn Memorial Hospital, Wuchang, Hankow.....	10 00
MOUNT VERNON — Ascension: Gen., \$13.06; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$22.....	35 06
NEW YORK CITY—All Angels': Gen., \$187.42; S. S., work among Indian schools, South Dakota, \$50; Sp. for Bishop Brent, Philippines, \$250; Sp. for Bishop Horner, for work among poor whites, Asheville, \$100.....	587 42
Beloved Disciple: Gen., \$27.45; Mrs. Myles Standish, Dom., \$50; Frn., \$50.....	127 45
Christ Church (New Brighton): Wo. Aux., Sp. for Rev. I. H. Correll, "Hoyo Shizezo" scholarship, Osaka, Kyoto.....	50 00
Church of the Ascension: Gen.....	121 04
Church of the Incarnation: Sp. for Rev. J. W. Nichols, Shanghai, \$100; Niobrara League, Mrs. George Cabot Ward, "William Lewis Morris, Jr." (In Memoriam) (Graduate) scholarship, South Dakota, \$60; Mrs. W. L. Andrews, Niobrara League, "Theodore Crane Andrews" (In Memoriam) (Graduate) scholarship, South Dakota, \$60; Miss Byrd, Niobrara League, Sp. for Clothing Fund, St. Mary's School, South Dakota, \$10; Miss Mary R. Sanford, \$10, Mrs. Clinton Ogilvie, \$250, Mrs. George	

H. Byrd, \$50, Sp. for Bishop Pad-dock, Eastern Oregon.....	540 00
Church Missions House Chapel: Wuhu, \$3.40; alms box, Gen., \$2.13.....	5 53
Epiphany: "A. H.," Sp. for Bishop Spalding, Utah.....	4 00
Grace: Philippines, \$147.07; Niobrara League, Mrs. James W. Lawton, "James W. Lawton" (In Memoriam) (Graduate) scholarship, South Dakota, \$60; "Robert Anderson" (In Memoriam) (Graduate) scholarship, South Dakota, \$60; Committee on Missions for Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10; Sp. for Rev. G. S. Russell, St. Paul's School, Lawrenceville, Southern Virginia, \$10.....	297 07
Holy Apostles': Gen.....	78 05
Holy Communion: Miss Henrietta M. Schwab, Wo. Aux., Sp. for Rev. Mr. Watson, hospital in Mexico, \$4; Junior Aux., Sp. for Fay, Oklahoma, \$15.....	19 00
Holy Faith S. S.: "Holy Faith" scholarship, Girls' High School, Kyoto, \$50; "Victor C. Smith" scholarship, Boone University, Wuchang, Han-kow, \$50.....	100 00
St. Andrew's (Harlem): "A Member," Frn.....	1 00
St. Augustine's Chapel: Missionary Guild, Dom. and Frn.....	46 00
St. Esprit's: Indian, \$5; Colored, \$5; theological education, \$5.....	15 00
St. George's: Niobrara League, Sp. for Clothing Fund, St. Mary's School, South Dakota.....	1 00
St. James's: Mrs. E. Walpole Warren, Wo. Aux., Sp. for Rev. I. H. Correll, Osaka, Kyoto, for Communion service, \$50; So. for Rev. W. J. Cuthbert, St. Mary's rectory, Kyoto, \$50; Young Women's Guild, Wo. Aux., Sp. for Kyoto Church Training-school, Kyoto, \$5; Sp. for St. Barnabas's Hospital, Osaka, Kyoto, \$5; Sp. for Mrs. Hargraves, Easter School, Bagulo, Philippines, \$5; Sp. for St. James's Hospital, Anking, Hankow, \$5.....	120 00
St. John the Evangelist's: (Apportionment, 1909-10) Gen.....	36 32
St. Mark's: Dom., \$60.59; Gen., \$35.15; S. S., Indian, \$7.71.....	103 45
St. Mary's (Lawrence Street): W. J. Schieffelin, Sp. for Church Institute for Negroes.....	50 00
St. Paul's (Bronx): Gen.....	5 00
St. Peter's (Westchester): Wo. Aux., Sp. for Rev. Wm. Watson, Guadala-jara, Mexico.....	10 00
Trinity Church: Sp. for Rev. J. H. Swann, San Luis Potosi, Church Building Fund, Mexico.....	20 00
Girls' Friendly Society of Christ Church, St. Michael and All Angels', Sp. for Girls' School, Bontoc, Phil-ippine Islands.....	15 00
Mrs. R. T. Auchmuty, Dom., \$2,000; Colored, \$1,000.....	3,000 00
Alfred E. Marling, Gen.....	50 00
Miss Ellen King, work in Mexico..	10 00
A. B. Fisher, Gen.....	10 00
Mrs. G. H. Thomas, Sp. for Church Extension Fund, Porto Rico.....	350 00
George P. Christian, Sp. for Rev. J. Y. Naide, Christ Church, Osaka, Kyoto.....	25 00
John W. Wood, Sp. for rebuilding St. Mary's School, Rosebud, South Da-kota.....	8 50

OSSINING—All Saints' (Briarcliff): Sp. for St. John's University Expansion Fund, Shanghai.....	16 00
St. Paul's: Gen.....	50 00
PELHAM MANOR—Christ Church: Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona..	15 00
POUGHKEEPSIE—Christ Church: Gen., "X. Y.," Gen.....	30 00
TIVOLI—St. Paul's: (Apportionment, 1909-10) Gen.....	200 00
WEST PARK—Ascension: Gen.....	208 64
MISCELLANEOUS—"A Friend," Sp. for altar book, St. Luke's Chapel, Manila, Philippine Islands.....	1 00
Niobrara League, Sp. for Clothing Fund, St. Mary's School, South Dakota.....	48 00
Wo. Aux., corporate Communion, Gen.....	4 40
Dutchess Archdeaconry, Wo. Aux., Sp. for "Archdeacon Burgess Memorial" scholarship, manual training of native boys, Mr. Matthews's School, Cape Mount, Africa, scholarship, 1908-09, \$50; scholarship, 1909-10, \$50.....	100 00
Domestic Committee, Wo. Aux., Southern Virginia, \$400; Bishop Thomas's travelling expenses, Wym-ong, \$150; Bishop Spalding's travel-ling expenses, Utah, \$150; Sp. for Mrs. Wetmore, Christ School, Arden, Asheville, \$25; Sp. for Bishop Brewster, Western Colorado, \$25..	750 00
Offering at service, Junior Aux. leaders, Gen.....	10 70

North Carolina

Ap. \$76.63; Sp. \$38.00

CHARLOTTE—Church of the Holy Com-forter: Wo. Aux., Gen.....	3 00
GREENSBORO—Holy Trinity Church: Wo. Aux., for Miss Elizabeth Cheshire's work, Hankow, \$10; salary of Miss Babcock, Tokyo, \$5; salary of Miss Annie Cheshire, Shanghai, \$2; Gen., \$6; Sp. for Bishop Rowe, Alaska, \$6; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$4.....	33 00
HAMLET—Wo. Aux., salary of Miss Annie Cheshire, Shanghai.....	1 00
HILLSBORO—St. Matthew's: Wo. Aux., Miss Elizabeth Cheshire's work, Hankow.....	1 00
LAWRENCE—Grace: Wo. Aux., salary of Miss Annie Cheshire, Shanghai..	3 33
LITTLETON—St. Alban's: Wo. Aux., salary of Miss Annie Cheshire, Shanghai, \$1; salary of Miss Eliza-beth Cheshire, Hankow, \$1; Gen., \$10.....	12 00
RALEIGH—Christ Church: Gen.....	12 30
Rev. A. B. Hunter, Sp. for Utah....	25 00
ROCKY MOUNT—Church of the Good Shepherd: Wo. Aux., Alaska.....	5 00
ROWAN CO.—Christ Church: Wo. Aux., Alaska, \$1; Miss Hicks's work, Philippines, \$1; salary of Miss Annie Cheshire, Shanghai, \$1; Miss Eliza-beth Cheshire's work, Hankow, \$1; Gen., \$1; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$1.....	6 00
TARBORO—St. Katherine's: Wo. Aux., Alaska, \$1; salary of Miss Annie Cheshire, Shanghai, \$5; Gen., \$1..	7 00
WADESBORO—Calvary: Wo. Aux., sal-ary of Miss Babcock, Tokyo, \$1; Gen., \$3.....	4 00
Bishop Gray Branch of Junior Aux., Sp. for Bishop Johnson, South Dakota.....	2 00

Ohio

<i>Ap.</i> \$91.77; <i>Sp.</i> \$260.76	
AKRON—Wo. Aux., Sp. for St. Hilda's Building Fund, Wuchang, Hankow.	20 00
BELLEVEU— <i>St. Paul's</i> : Sp. for Rev. Yin Tet Kong, Honolulu.	3 25
BOARDMAN— <i>St. James's</i> : Dom. and Frn.	6 85
CLEVELAND— <i>Emmanuel Church</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund	5 00
CUYAHOGA FALLS— <i>St. John's</i> : Colored.	18 51
EAST LIVERPOOL— <i>St. Stephen's</i> : Gen.	4 16
GENEVA— <i>Christ Church</i> : Wo. Aux., Oklahoma, \$5; Sacramento, \$5; salary of Miss Elwin, Shanghai, \$5; Junior Aux., Gen., \$2.	17 00
MAUMEE— <i>St. Paul's</i> : Sp. for Bishop Thomas's Mission, Wyoming.	5 19
MONROEVILLE— <i>Zion</i> : Sp. for Rev. Mr. Kong, St. Peter's Church, Honolulu.	2 00
PAINESVILLE— <i>St. James's</i> : Wo. Aux., Oklahoma (of which Junior Aux., \$5), \$10; Mrs. H. P. Knapp, Wo. Aux., Sp. for Bishop Hare Memorial, for endowment of All Saints' School, Sioux Falls, South Dakota, \$25; Junior Aux., Alaska, \$5; salary of Miss Elwin, Shanghai, \$5; Gen., \$5.	50 00
STUBENVILLE— <i>St. Paul's</i> : Gen.	20 25
TOLEDO— <i>St. Mark's</i> : Wo. Aux., Sp. for Rev. T. Y. Kong, Honolulu.	25 00
<i>Trinity Church</i> : Sp. for Bishop Thomas's work, Wyoming.	70 98
Toledo Convocation, Wo. Aux., Sp. for Rev. T. Y. Kong, Honolulu.	29 34
MISCELLANEOUS—Junior Aux., Sp. for Bishop Gray, Southern Florida, \$25; Sp. for Bishop Brooke, Oklahoma, \$25; Sp. for Bishop Robinson, Nevada, \$25.	75 00

Oregon

Ap. \$2.50

ROSEBURG— <i>St. George's</i> : Deaf-mutes.	2 50
---	------

Pennsylvania

Ap. \$2,905.39; *Sp.* \$3,518.50

AMBLER— <i>Trinity Church</i> : Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai.	5 00
ARDMORE— <i>St. Mary's</i> : Indian Hope Association, Indian.	5 00
BRYN MAWR— <i>Church of the Redeemer</i> : Wo. Aux., Hooker Memorial School, Mexico, \$50; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Building Fund, Tsu, Kyoto, \$5.	60 00
COATESVILLE— <i>Trinity Church</i> : Junior Aux., Gen.	16 00
JENKINTOWN— <i>Church of Our Saviour</i> : Frn., \$500; Gen., \$602.83; Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$2.	1,104 83
NEWTOWN— <i>St. Luke's</i> : Dom.	10 00
NORRISTOWN— <i>All Saints</i> : Gen.	3 80
PHILADELPHIA— <i>Calvary</i> (West): Indian Hope Association, Indian, \$9; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$1.50.	10 50
<i>Calvary</i> (Germantown): Wo. Aux., Training-school for Bible-women, Hankow, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; Training-school, Sendai, Tokyo, \$5; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5.	20 00

<i>Christ Church</i> (Germantown): Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$3.50.	5 50
<i>Epiphany</i> : Wo. Aux., Sp. for Bishop Knight, for school supplies, Cuba, \$5; salary of Mrs. Tsu, Shanghai, \$42.	47 00
<i>Epiphany</i> (Mt. Airy): Junior Aux., Gen.	7 00
<i>Grace</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2.50; Sp. for Bishop Knight, for school supplies, Cuba, \$3.	5 50
<i>Grace</i> (Mt. Airy): Dom., \$139.10; S. S., Sp. for Rev. E. Jones's work in Haiti, \$10; Sp. for Rev. J. H. Swann, Mexico, \$10; Sp. for Bishop Rowe, Alaska, \$25; Wo. Aux., Training-school, Sendai, Tokyo, \$5.	189 10
<i>Holy Apostles</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund.	5 00
<i>Holy Trinity Church</i> : Wo. Aux., missionary Bible-class, St. Andrew's Seminary, Mexico, \$25; S. S., Sp. for Bishop Rowe, Alaska, \$34.	59 00
<i>Church of the Messiah</i> (Port Richmond): Gen.	27 00
<i>Prince of Peace</i> : Wo. Aux., "Richard Newton" scholarship, Cuttington Collegiate School, Africa.	2 00
<i>St. Andrew's</i> : Indian Hope Association, Indian.	5 00
<i>St. Clement's</i> : Rev. R. E. Wood, Wuchang, Hankow, \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$5; Sp. for Bishop Brent, Manila, Philippine Islands, \$5; Sp. for Bishop Spalding, Utah, \$5; Sp. for Bishop Rowe, Alaska, \$5; Sp. for Archdeacon Stuck, Alaska, \$5.	30 00
<i>St. James's</i> : Sp. for Grace Church, San Luis Potosi, Mexico, \$25; Indian Hope Association, Indian, \$15.	40 00
<i>St. Luke's</i> (Germantown): Sp. for Bishop Knight, Cuba, for School Equipment Fund.	5 00
<i>St. Luke and the Epiphany</i> : Mrs. J. S. Cox, Sp. for Bishop Johnson, South Dakota.	25 00
<i>St. Mark's</i> : "A Parishioner," Sp. for Building Fund, Church of the Transfiguration, at Thomazeau, Haiti.	25 00
<i>St. Martin's-in-the-Fields</i> : Dom., 75 cts.; Frn., \$20.75; Gen., \$48.08; "A Friend," Sp. for Bishop Rowe, Alaska, \$50.	119 58
<i>St. Mary's</i> (West): Wo. Aux., "Foreign Committee" scholarship, St. Margaret's School, Tokyo.	5 00
<i>St. Matthias</i> : Wo. Aux., Sp. for Dr. Correll's Building Fund, Tsu, Kyoto.	2 00
<i>St. Michael's</i> (Germantown): Gen.	10 00
<i>St. Paul's</i> (Aramingo): Gen.	10 30
<i>St. Paul's</i> (Chestnut Hill): Wo. Aux., "Kinsolving" scholarship, Brazil, \$10; Training-school, Sendai, Tokyo, \$5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5.	20 00
<i>St. Peter's</i> : Wo. Aux., "A Member," "Thankful" scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; "Thankful" scholarship, St. John's School, Cape Mount, Africa, \$25; "Thankful" scholarship, No. 1, Fish-town Station, Africa, \$25; "Thankful" scholarship, No. 2, Fish-town Station, Africa, \$25; Sp. for dispensary at Nopala, Mexico, \$500.	625 00
<i>St. Peter's</i> (Germantown): Wo. Aux., "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, \$50; "Dr. Twing Memorial" scholarship, St.	

John's University, Shanghai, \$5....	55 00
St. Stephen's: Sp. for Rev. P. E. Jones, Port au Prince, Haiti.....	10 00
St. Timothy's (Roxborough): Gen., \$48.88; Sp. for Utah, \$10.....	58 88
Church of the Saviour (West): Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; "Kinsolving" scholarship, Brazil, \$4.70; King's Daughters, "Hoffman" scholarship, Cuttington College and Divinity-school, Africa, \$40; S. S., St. Thomas's Mission, Point Hope, Alaska, \$25.....	74 70
Tuesday Missionary Bible-class, Sp. for Vernal, Utah, \$500; Sp. for Bishop Rowe, Alaska, \$263; "A Member," Sp. for Dr. Jefferys, St. Luke's Hospital, Shanghai, \$10.....	773 00
Lawrence Lewis, Sp. for Dr. Jefferys, St. Luke's Hospital, Shanghai.....	500 00
"E." Gen.....	500 00
S. F. Houston, Sp. for St. Paul's College Fund, Tokyo, for Dr. Motoda's travelling expenses.....	300 00
"A Friend," Sp. for Bishop Rowe, Alaska.....	200 00
"M. C.," Sp. for Dr. Jefferys, St. Luke's Hospital, Shanghai.....	100 00
John E. Baird, Sp. for Right Rev. William Alexander Guerry, South Carolina, for work among the Colored People, \$100; Sp. for St. John's University Expansion Fund, Shanghai, China, \$100.....	200 00
"Friends," to defray the salary of the medical missionary to assist Bishop Brent, Philippine Islands.....	100 00
"Anonymous," Sp. for Bishop Griswold's work, Salina.....	35 00
Mrs. Maule, Sp. for Logan, Utah..	25 00
Mrs. E. M. Fagan, Sp. for Rev. Percy R. Stockman, Ichang, Hankow.....	25 00
Mrs. H. D'Olier, Jr., Gen.....	13 00
Miss Isabel Black, Sp. for Bishop Knight, for School Equipment Fund. Joseph E. J. McGee (Roxborough), Sp. for St. Mary's School, Rosebud, South Dakota.....	1 00
UPPER PROVIDENCE—St. Paul's S. S.: Gen.....	20 00
WAYNE—St. Mary's: Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, \$5; Sp. for Hooker Memorial School, Mexico, \$5; Sp. for Foreign Life Insurance Fund, \$4; Indian Hope Association, Indian, \$5.....	19 00
MISCELLANEOUS—"A Friend," Sp. for Vernal, Utah.....	500 00
Domestic Committee, Wo. Aux., hospital work, Alaska, \$7; Sp. for personal use of Miss Woods, Alaska, \$5; Sp. for Tsu Building Fund, Kyoto, \$50.....	62 00
Wo. Aux., Alumnae, salary of Rev. Tseng Tay Fang, Ichang, Hankow, \$240; salary of Mr. Pao Tsen En, Ichang, Hankow, \$72.....	312 00
Junior Aux., Gen.....	29 20

Pittsburgh

Ap. \$26.95; Sp. \$75.00	
HOMESTEAD—St. Matthew's: Ftn.....	6 95
JOHNSTOWN—St. Mark's: Sp. for Rev. Charles E. Betticher, Jr., Fairbanks, Alaska.....	8 00
PITTSBURGH—St. James's: Gen., \$20; Sp. for Rev. A. W. Mann, deaf-mute work, \$5.....	25 00
TARENTUM—St. Barnabas's S. S.: Sp. for Rev. L. H. Buisch, for St. Matthew's Hospital, Fairbanks, Alaska.....	2 00
MISCELLANEOUS—Miss Cuddy, Sp. for	

Utah.....	5 00
Wo. Aux., Sp. toward salary of Miss Bennig, Morganton, Asheville.....	30 00
Wo. Aux., Sp. for St. Hilda's Building Fund, Wuchang, Hankow.....	25 00

Quincy

Ap. \$16.55; Sp. \$100.00	
KNOXVILLE—St. Mary's School: Missionary Guild, Sp. for the work at Ketchikan, Miss Agnes Huntoon....	100 00
PRE-EMPTION—St. John's: Gen.....	15 00
QUINCY—Church of the Good Shepherd: Gen.....	1 55

Rhode Island

Ap. \$692.04; Sp. \$630.87	
NEWPORT—Trinity Church: Gen.....	61 47
PORTSMOUTH—St. Mary's: Gen.....	7 37
PROVIDENCE—Church of the Messiah: Gen.....	31 52
St. John's: Dom., \$176.95; Ftn., \$201.30; Sp. for St. Paul's College, Tokyo, \$87.87.....	466 12
WOONSOCKET—St. James's: Gen.....	153 43
MISCELLANEOUS—Convention, Gen.....	30 00
Branch Wo. Aux., Sp. for Vernal, Utah.....	505 00
"A Friend," for Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$30; Sp. for Bishop Rowe, Alaska, \$38.....	68 00

South Carolina

Ap. \$137.75; Sp. \$60.50	
BEAUFORT—St. Helena's: Wo. Aux., Dom.....	7 75
CHARLESTON—Grace: Wo. Aux., for Japanese Bible-woman, Kyoto.....	10 00
"Four Friends," Sp. for the "Wilhelmina" scholarship, St. Mary's Orphanage, Shanghai.....	40 00
CLATSON COLLEGE—Junior Aux., Gen..	5 00
CLINTON—Wo. Aux., Gen.....	4 00
EUTAUVILLE—Epiphany: Gen.....	15 00
LAURENS—"E. E. S." Gen.....	4 00
SPARTANBURG—Advent: Wo. Aux., for Bishop Horner's work, Asheville, \$25; "Margaret C. Manning" scholarship, St. Mary's Hall, Shanghai, \$25; N. S. Wilson Day-school, Hankow, \$5; assistant for Miss McCullough, Porto Rico, \$25; M. E. Pinckney Fund, for Bible-woman, Tokyo, \$5; Japanese Bible-woman, Kyoto, \$2; Chinese Bible-woman, Hankow, \$5; Sp. for Valle Crucis Mission, Asheville, for medical attention for Johnny Dyer, \$15; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$3; Sp. for Latulah School, Highlands, Asheville, \$2.50.....	112 50

Southern Ohio

Ap. \$1,425.20; Sp. \$176.57	
CINCINNATI—Advent: Gen.....	277 83
COLUMBUS—St. Paul's: Gen.....	34 55
GLENDALE—Christ Church: Dom., \$90.56; Sp. for Bishop Rowe, Alaska, \$87.46; Sp. for Bishop Roots, Hankow, \$89.11.....	267 13
HAMILTON—Trinity Church: Gen.....	22 26
MISCELLANEOUS—"From a Friend," from the estate of William C. and Anna Hickcox, for Foreign Missions for Forward Movement.....	1,000 00

Southern Virginia

Ap. \$223.71; Sp. \$136.35

APPOMATTOX Co.— <i>Patrick Parish, St. Paul's</i> : Dom., 50 cts.; Frn., 50 cts.	1 00
AUGUSTA Co.— <i>Trinity Church</i> (Staunton): Junior Aux., Sp. for door and windows in Indian cabin, Bishop Rowe's work, Alaska.....	10 00
BEDFORD Co.— <i>St. John's S. S.</i> (Bedford City): For Children's Hospital, Tokyo.....	6 00
BUCKINGHAM Co.— <i>Tillotson Parish, St. Peter's</i> : Dom., 50 cts.; Frn., 50 cts.	1 00
CAMPBELL Co.— <i>Grace</i> (Mt. Athos): Dom., \$1; Frn., \$1.....	2 00
CHARLOTTE Co.— <i>Grace</i> (Drake's Branch): Gen.....	5 00
GILES Co.— <i>Giles Mission</i> (Pearesburg): Gen.....	5 63
NELSON Co. (Schuyler)—Missionary offering, Sp. for St. Mary's School, Rosebud, South Dakota.....	1 35
NORFOLK Co.— <i>St. Luke's</i> (Norfolk): Gen.	121 12
Elizabeth River Parish, <i>St. Paul's</i> (Norfolk): Gen.....	11 75
(Norfolk)—William C. Dickson, Sp. for Rev. B. L. Ancell, Yangchow, Shanghai.....	50 00
Trinity Church (Portsmouth): Gen...	68 85
PRINCE EDWARD Co.— <i>Patrick Parish, St. Anne's</i> : Dom., 50 cts.; Frn., 50 cts.	1 00
PRINCESS ANNE Co.— <i>East Lynhaven Parish, Galilee</i> (Virginia Beach): Gen.	2 36
MISCELLANEOUS — Branch Wo. Aux., annual meeting, Sp. for church building at Boyle, Brazil.....	75 00

Springfield

Ap. \$1.00

SPRINGFIELD— <i>Christ Church</i> : Junior Aux., Gen.....	1 00
---	------

Tennessee

Ap. \$134.70; Sp. \$30.00

BROWNSVILLE— <i>Christ Church</i> : Frn... Aux., Gen.....	4 35
CHATANOOGA— <i>Christ Church</i> : Wo. <i>St. Paul's</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50; Gen., \$7.50.....	10 00
CLARKSVILLE— <i>Trinity Church</i> : Gen...	50 00
COVINGTON— <i>St. Matthew's</i> : Wo. Aux., Gen.	2 00
GLENRAVEN— <i>Glenraven Chapel</i> : Sp. for Bishop Rowe, Alaska.....	5 00
JACKSON— <i>St. Luke's</i> : Wo. Aux., Gen...	5 50
MEMPHIS— <i>St. Luke's</i> : Wo. Aux., Gen...	10 10
St. Mary's Cathedral: Wo. Aux., Gen...	25 00
NASHVILLE— <i>Christ Church</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50; Gen., \$12.50.....	15 00
ROSSVIEW— <i>Grace</i> : Wo. Aux., Sp. for Miss L. Bull's work, Kyoto.....	25 00
SEWANEE— <i>St. Andrew's</i> : Gen.....	2 75

Texas

Ap. \$235.00

HOUSTON— <i>Christ Church</i> : Gen.....	150 00
Trinity Church: Gen.....	60 00
R. P. Christian, Dom. \$12.50; Frn., \$12.50.....	25 00

Vermont

Ap. \$98.00

BETHEL— <i>Christ Church</i> : Gen.....	16 00
PROCTORSVILLE— <i>Gethsemane</i> : Gen.....	3 00
RUTLAND— <i>Trinity Church</i> : Gen.....	17 00
WINSOOKI— <i>Trinity Church</i> : Gen.....	2 00
WOODSTOCK— <i>St. James's</i> : Gen.....	60 00

Virginia

Ap. \$554.55; Sp. \$191.03

ALBEMARLE Co.— <i>Greenwood Parish, Emmanuel Church</i> : Gen.....	33 50
ALEXANDRIA Co.— <i>Grace</i> (Alexandria): Gen.....	17 25
FAIRFAX Co. (Fairfax)—Fairfax Brazilian Missionary Society, Brazil...	125 00
GLOUCESTER Co. (Gloucester)—Junior Aux., Sp. for Mr. T. L. Sinclair, Yangchow, Shanghai.....	10 00
GOOCHLAND Co.— <i>St. Mary's</i> : Gen....	11 00
HENRICO Co.— <i>Grace</i> (Richmond): Sp. for St. Paul's College Building Fund, Tokyo.....	25 00
Monumental S. S.: Sp. for Rev. Cameron F. McRae, Shanghai.....	6 03
St. John's: Dom., \$20; Frn., \$80; "A Member," for the "Lewis W. Burton" scholarship, St. John's School, Africa, \$40.....	140 00
Henrico Parish: J. S. Moore, Frn....	50 00
St. Mark's: Gen.....	12 05
LOUDOUN Co.— <i>Christ Church</i> (Lucketts): Gen.....	13 75
LOUISA Co.— <i>St. John's</i> (Cismont): Dom. and Frn.....	12 00
ORANGE Co.— <i>St. Thomas's</i> (Orange): Gen.....	40 00
MISCELLANEOUS—Wo. Aux., salary of Miss Mann, Tokyo, \$100; Sp. for life insurance of Rev. Dr. Brown, Brazil, \$50; Seniors and Juniors, Sp. for hospital, Nopala, Mexico, \$50... Miss E. H. Steward, Sp. for Bontoc Mission, Philippine Islands.....	200 00
	50 00

Washington

Ap. \$141.63; Sp. \$236.53

WASHINGTON— <i>Epiphany S. S.</i> (D. C.): Infant Class, Sp. for Bishop Rowe, Alaska.....	16 53
St. Alban's: Gen.....	67 63
St. John's: Wo. Aux., Mrs. W. I. Boardman, for "Josephine Boardman" scholarship, Hooker School, Mexico.....	48 00
St. Paul's S. S.: Sp. for education of Lung Sing Yang, St. John's University, Shanghai.....	25 00
Trinity Church: Wo. Aux., Sp. for Rev. G. P. Mayo, Dyke, Virginia, for his Industrial School work.....	25 00
MISCELLANEOUS—Wo. Aux., Sp. for Right Rev. F. F. Johnson, D.D., for his work in South Dakota..... Dr. W. C. Rines, Sp. for St. John's University, Shanghai.....	100 00
"A Friend," for rent of mission house at Santurce, Porto Rico, \$10; Sp. for Bishop Van Buren's discretional use, \$5.....	15 00
"M. L. P." Sp. for Deaconess Edna Turner's work in mountains of Virginia, \$5; Sp. for Mrs. Chappell's work at Morganton, Asheville, \$5... Mrs. Alfred Holmead, Sp. for Miss Thackara's work at Fort Defiance, Arizona.....	10 00
MONTGOMERY Co.— <i>Silver Spring Parish</i> : Gen.....	10 00
OLNEY— <i>St. John's</i> : Wo. Aux., Sp. for Rev. Mr. Wilcox, Edneyville, Ashe-	3 00

ville, toward the payment of one of his teachers.....	15 00
PRINCE GEORGE CO.— <i>St. Matthew's</i> (Hyattsville): Dom. and Frn.....	13 00

Western Massachusetts

Ap. \$319.23; Sp. \$48.50

ASHFIELD— <i>St. John's</i> : Wo. Aux., <i>St. Augustine's</i> School, Raleigh, North Carolina	1 00
CERRY VALLEY— <i>St. Thomas's</i> : Wo. Aux., <i>St. Paul's</i> School, Lawrenceville, Southern Virginia.....	1 00
GARDNER— <i>St. Paul's</i> : Wo. Aux., <i>St. Paul's</i> School, Lawrenceville, Southern Virginia.....	1 00
HOLYOKE— <i>St. Paul's</i> : Wo. Aux., Japanese Bible-woman, Honolulu, \$6.91; Alaskan Supply Fund, \$4.57.....	11 48
MUNSON— <i>All Saints'</i> : Wo. Aux., <i>St. Paul's</i> School, Lawrenceville, Southern Virginia.....	25 00
NORTH BROOKFIELD— <i>Christ Memorial</i> : Wo. Aux., <i>St. Paul's</i> School, Lawrenceville, Southern Virginia.....	2 00
PALMER— <i>St. Mary's</i> : Wo. Aux., <i>St. Paul's</i> School, Lawrenceville, Southern Virginia.....	25
PITTSFIELD— <i>St. Stephen's</i> : Dom. and Frn.	230 93
Harriet E. Dunbar, Sp. for Bishop McKim's work, Tokyo.....	10 00
SHELBURNE FALLS—Rev. Dr. F. C. H. Wendel, Sp. for work of American Church Institute for Negroes.....	2 00
SPRINGFIELD— <i>Christ Church</i> : Edmund P. Kendrick, Sp. for Rebuilding Fund of St. Mary's School, Rosebud, South Dakota.....	10 00
STOCKBRIDGE — <i>St. Paul's</i> : "All Saints' Day" scholarship, <i>St. Elizabeth's</i> School, South Dakota.....	60 00
WASHINGTON— <i>St. Andrew's</i> : Gen.....	11 32
WORCESTER — <i>All Saints'</i> : "Thank-offering," Sp. for Alaska.....	25 00
Lambien Peckham, Sp. for Bishop Aves's work, Mexico.....	1 50

Western Michigan

Ap. \$37.09; Sp. \$194.00

BATTLE CREEK— <i>St. Thomas's</i> : Gen..	1 00
BIG RAPIDS— <i>St. Andrew's</i> : Gen.....	12 80
GRAND RAPIDS— <i>Grace</i> : Sp. for Bishop Rowe, Alaska.....	25 00
<i>St. Mark's Pro-Cathedral</i> : Sp. for Building Fund, <i>St. Paul's</i> College, Tokyo	100 00
IONIA— <i>St. John's</i> : Gen.....	23 29
MUSKEGON— <i>St. Paul's</i> : Sp. for Bishop Rowe, Alaska.....	69 00

Western New York

Ap. \$458.34; Sp. \$92.91

BROCKPORT— <i>St. Luke's</i> : Dom., \$4.80; Frn., \$6.41; Gen., \$7.38.....	18 59
BUFFALO— <i>Ascension</i> : Gen.....	77 38
<i>St. John's</i> : Gen.....	29 85
Children's Service, Gen.....	16 45
GENEVA— <i>Trinity Church</i> : Sp. for Bishop Rowe, Alaska.....	92 91
OLEAN— <i>St. Stephen's</i> : Dom., \$48.45; Frn., \$48.45.....	96 90
PITTSFORD — <i>Christ Church</i> : <i>St. James's</i> Hospital, Anking, Wuhu (of which Apportionment, 1909-10, \$8.92, 1910-11, \$11.43).....	20 35
RIPLEY— <i>Trinity Mission</i> : Gen.....	11 50
ROCHESTER— <i>St. Luke's</i> : \$25.12, Wo. Aux., \$38.75, Dom.....	63 87

<i>Trinity Church</i> : <i>St. Luke's</i> Hospital, Shanghai	32 75
<i>S. S.</i> : Gen.....	5 00
MISCELLANEOUS—Junior Aux., "Sybil Carter" scholarship, <i>St. Hilda's</i> School, Wuchang, Hankow, \$10; Alaska, \$25; "Sybil Carter" scholarship, <i>St. Hilda's</i> School, Wuchang, Hankow, \$15; Gen., \$35.70..	85 70

West Texas

Ap. \$324.20; Sp. \$30.09

COMFORT— <i>St. Helena's</i> : Wo. Aux., Gen.....	1 50
CORPUS CHRISTI— <i>Church of the Good Shepherd</i> : Wo. Aux., Gen.....	4 00
CUERO— <i>Grace</i> : Wo. Aux., Gen.....	5 00
EDNA— <i>Trinity Church</i> : Wo. Aux., Gen.....	4 25
GANADO— <i>St. Andrew's</i> : Wo. Aux., Gen.....	1 60
GONZALES— <i>Church of the Messiah</i> : Wo. Aux., Gen., \$2; Wo. Aux., Sp. for Nenana Indians, Alaska, \$2.35.	4 35
KENDALL CO.— <i>St. Helena's</i> : Wo. Aux., Gen.....	26 50
KERRVILLE— <i>St. Peter's</i> : Wo. Aux., Gen., \$20; Sp. for work in South Carolina, under Rev. Mr. Galbraith, \$5	25 00
LAREDO— <i>Christ Church</i> : Wo. Aux., Gen.....	10 00
SAN ANTONIO— <i>St. Mark's</i> : Wo. Aux., Gen. (of which officers of United Auxiliaries, \$3, W. R. Richardson Branch, \$30, Roberta Johnson Branch, \$25, Laurel Heights Branch, \$10, Bishop Johnston Branch, \$1, Afternoon Offertory, \$14.25), Laurel Heights Branch, Sp. for Tsu property, Kyoto, \$2, Bishop Johnston Branch, Sp. for work among Kentucky mountaineers, under Rev. F. B. Wentworth, Lexington, \$5.....	90 25
<i>St. Paul's</i> : Wo. Aux., Gen. (of which Wo. Aux., \$10, Morning Offertory, \$2.60).....	12 60
Miss P. Beaumont, Sp. for altar book, <i>St. Luke's</i> , Manila.....	3 00
MISCELLANEOUS — Branch Wo. Aux., Chinese Bible-woman, \$50; Deaconess Affleck's work, Mexico, \$83.50..	133 50
Babies' Branch, Gen., \$15; "Gaylord Hart Mitchell" Kindergarten, Akita, Tokyo, \$3; Miss Peck's salary, Kyoto, \$2; Sp. for "Arthur Lloyd" scholarship, Corbin, Lexington, \$5; Sp. for children's ward, <i>St. Luke's</i> Hospital, San Francisco, California, \$5; Sp. for Miss Carter's Emergency Fund, White Rocks, Utah, \$2.74.....	32 74

West Virginia

Ap. \$83.00; Sp. \$151.50

LEWISBURG— <i>St. James's</i> : For Colored work in the South.....	3 40
RONCEVERTE— <i>Incarnation</i> : For Colored work.....	2 50
<i>St. Mary's</i> — <i>Grace</i> : Dom., \$25; Frn., \$25	50 00
WHEELING— <i>St. Andrew's</i> : Frn.....	2 10
<i>St. Matthew's</i> : Sp. for <i>St. Paul's</i> College, Tokyo, \$51.50; Junior Aux., Sp. toward Miss Dodson's salary, Shanghai, \$25.....	76 50
MISCELLANEOUS—Wo. Aux., Sp. for Indian Hospital, Nopala, Mexico, \$50; Sp. for Bishop Ferguson, Africa, for school desks, \$50.....	100 00

Missionary Districts

Asheville

Ap. \$34.50

BREVARD — <i>St. Philip's</i> : Colored,	
\$11.70; Indian, \$9.05.....	20 75
CASHIER'S VALLEY— <i>Church of the Good Shepherd</i> : Dom., 50 cts.; Frn., 50 cts.	1 00
FLETCHER— <i>Calvary</i> : Dom., \$3; Frn., \$3; Gen., \$3.....	9 00
HIGHLANDS— <i>Incarnation</i> : Dom., 75 cts.; Frn., 75 cts.; Gen., 75 cts....	2 25
YADKIN VALLEY — <i>Chapel of Rest</i> : Dom., 50 cts.; Frn., 50 cts.; Gen., 50 cts.....	1 50

Eastern Oklahoma

Ap. \$5.00

TULSA — <i>Trinity Church</i> : "Three Friends," for Boone University, Wuchang, Hankow.....	5 00
---	------

Idaho

Ap. \$25.00

MOUNTAINHOME— <i>St. James's</i> : Gen....	25 00
--	-------

New Mexico

Ap. \$111.55

EL PASO— <i>St. Clement's</i> : Gen.....	108 55
Mrs. J. Stoney Porcher, Gen.....	3 00

North Dakota

Ap. \$194.25

BUFFALO— <i>Calvary</i> : Gen.....	10 00
CANDO— <i>St. John's</i> : Gen.....	5 00
FARGO— <i>Gethsemane</i> : Gen.....	110 00
FESSENDEN—Gen.....	5 00
HARVEY—Gen.....	10 00
JAMESTOWN— <i>Grace</i> : Gen.....	29 00
LANGDON— <i>St. James's</i> : Gen.....	10 00
MCCCLUSKY—Gen.....	1 00
NEW ROCKFORD— <i>St. Timothy's</i> : Gen..	5 00
RED HAIL— <i>St. Gabriel's</i> : Gen.....	4 25
TURTLE LAKE—Gen.....	5 00

Porto Rico

Ap. \$4.00

CENTRAL AGUINE—George L. Nelson, Gen.	4 00
--	------

South Dakota

Ap. \$29.60

LOWER BRULE MISSION— <i>Church of the Holy Comforter</i> : Dom., \$2.50; Frn., \$2.50	5 00
<i>St. Alban's Chapel</i> : Dom., 85 cts.; Frn., 90 cts.....	1 75
<i>Chapel of Messiah</i> : Dom., 95 cts.; Frn., \$1.....	1 95
<i>Holy Faith Chapel</i> : Dom., 45 cts.; Frn., 50 cts.....	95
<i>Holy Name Chapel</i> : Dom., 70 cts.; Frn., 65 cts.....	1 35
<i>Chapel of the Saviour</i> : Dom., 60 cts.; Frn., 55 cts.....	1 15
<i>St. Peter's Station</i> : Dom., 25 cts.; Frn., 50 cts.....	75
DELL RAPIDS— <i>Living Waters</i> : Gen.....	2 70
FLANDREAU— <i>Church of the Redeemer</i> : Gen.....	10 00
PARKER— <i>Good Samaritan</i> : Gen.....	4 00

Spokane

Sp. \$1.00

ROSLYN— <i>Calvary</i> : Gen.....	3 50
-----------------------------------	------

Western Colorado

Sp. \$1.00

GATEWAY—"A Friend," Sp. for <i>St. Mary's School</i> , Rosebud, South Dakota	1 00
--	------

Wyoming

Ap. \$2.76; Sp. \$1.00

CHEYENNE— <i>St. Mark's S. S.</i> : Gen....	2 76
MISCELLANEOUS—Wo. Aux., Sp. for nurse for <i>Miss Thackara's Hospital</i> , Arizona	1 00

Foreign Missionary Districts

Ap. \$151.50; Sp. \$5.30

Africa

LIBERIA— <i>St. Luke's</i> (Edina): Gen....	8 00
<i>St. Andrew's</i> (Grand Bassa): Gen....	15 00
<i>Epiphany Hall</i> (Cuttington): Gen....	12 00
<i>Church of the Epiphany</i> (Cuttington): Gen.....	8 00
<i>Christ Church</i> (Crozierville): Gen....	15 00
<i>The Kroo Chapel</i> (Monrovia): Gen....	8 00
<i>Grace</i> (Clay Ashland): Gen.....	8 00

Cuba

BOLONDRON— <i>San Pablo S. S.</i> : Gen....	50
SANTIAGO— <i>Santa Maria S. S.</i> : Gen....	2 00
COLON— <i>Sante Maria S. S.</i> : Gen....	24
HAVANA— <i>Calvario S. S.</i> : Gen.....	7 00
LIMONAR— <i>San Felipe S. S.</i> : Gen.....	5 50
LA GLORIA— <i>Holy Trinity Church S. S.</i> : Gen.....	6 37
SAGUA— <i>St. Paul's S. S.</i> : Gen.....	3 20

Italy

ROME— <i>St. Paul's American Church</i> : Frn.....	152 69
--	--------

Mexico

MATAMORAS— <i>St. Paul's</i> : Sp. for medical mission at Nopala, Mexico.....	5 30
---	------

Miscellaneous

Ap. \$13,577.52; Sp. \$1,876.91

Specific Deposit, \$19.07	
Interest, Dom., \$3,580.87; Frn., \$1,845.02; Gen., \$2,150.63; Sp., \$1,398.75; Men's Thank-offering, 1907	8,994 34
United Offering, Wo. Aux., on account of appropriations to September 1st, 1911, Dom., \$3,000; Frn., \$3,000	6,000 00
Alumni of Episcopal Theological Seminary, Cambridge, Massachusetts, Sp. for salary of Rev. Dudley Tyng, Hankow, \$287.50; Sp. for salary of Rev. Isaac T. Tomito, Hankow, \$66.66	354 16
"A Friend," Gen.....	1 00
Wo. Aux., "Friends," through triennial meeting, Sp. for organ for Brazil	93 00
A memorial by the Class of 1903, "C. T. and D. H.," Philadelphia, Sp. for House of Bethany, Cape Mount, Africa.....	25 00
"A Friend," Sp. for Bishop Rowe, Alaska	5 00
"A Friend," Sp. for nurse for <i>Miss Thackara's Hospital</i> , Arizona.....	1 00

Receipts for the month.....	\$ 61,543 68
Amount previously acknowledged..	368,227 36
Total since September 1st.....	\$429,771 04

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during November	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board	\$39,619 15	\$ 62,345 92	\$101,965 07
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	16,557 60	15,578 38	32,135 98
3. Legacies for investment.....	.....	45,500 00	45,500 00
4. Legacies, the disposition of which is to be deter- mined by the Board at the end of the fiscal year	4,897 53	1,853 75	6,751 28
5. Specific Deposits (including United Offering, 1910, to be used as appropriated during three years)	469 40	242,949 31	243,418 71
Total.....	\$61,543 68	\$368,227 36	\$429,771 04

Total receipts from September 1st, 1910, to December 1st, 1910, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To Dec. 1, 1910	To Dec. 1, 1909	Increase	Decrease
1. From congregations.....	\$43,398 86	\$26,725 75	\$16,673 11	.....
2. From individuals.....	13,726 87	4,094 32	9,632 55	.....
3. From Sunday-schools.....	2,280 76	1,167 65	1,113 11	.....
4. From Woman's Auxiliary.....	7,397 82	5,762 34	1,635 48	.....
5. From Forward Movement.....	3,000 00	.....	3,000 00	.....
6. From interest.....	13,282 45	14,713 31	.....	\$1,430 86
7. Miscellaneous items.....	878 31	183 67	694 64	.....
Total.....	\$83,965 07	\$52,647 04	\$31,318 03	.....
8. Woman's Auxiliary United Offering.....	18,000 00	21,000 00	.....	\$3,000 00
Total.....	\$101,965 07	\$73,647 04	\$28,318 03	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1910, TO AUGUST 31st, 1911

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,255,309 60
2. To replace Reserve Funds temporarily used for the current work.....	74,532 55
Total.....	\$1,329,842 15
Total receipts to date applicable on appropriations.....	101,965 07
Amount needed before August 31st, 1911.....	\$1,227,877 08

NOTE.—The present appropriations, together with the additions made necessary by the action of the General Convention, exceed the contributions of last year, including the average of undesignated legacies, by \$275,000.

ST. PAUL'S COLLEGE, TOKYO, FUND

S. F. HOUSTON, *Treasurer*

Balance, June 1st, 1910...	\$ 3 30
Interest on deposits.....	84 90
Contributions as per attached list.....	3,724 33
	<hr/>
Paid lender of \$5,500 loan on account (lender contributing balance).....	\$2,862 08
Paid lender of \$500 loan in full	500 00
	<hr/>
	3,362 08
Balance, November 30th, 1910.....	\$ 450 45

DIOCESE OF BETHLEHEM,	
Proceeds of Fair at Glen Summit Springs, September 7th, 1910...	\$ 345 00

DIOCESE OF CENTRAL NEW YORK,	
Copenhagen, Grace Church.....	1 00

DIOCESE OF DULUTH,	
Fergus Falls, Woman's Auxilliary..	4 00

DIOCESE OF HARRISBURG,	
Paradise, Rev. R. L. Chittenden...	10 00

DIOCESE OF KENTUCKY,	
Louisville, Church of the Advent..	25 00

DIOCESE OF MASSACHUSETTS,	
Boston, St. Paul's Church. \$ 52 26	
*Member of Woman's Auxilliary	500 00
	<hr/>
	552 26

DIOCESE OF MONTANA,	
Great Falls, Church of the Incarnation	27 75

DIOCESE OF NEW HAMPSHIRE,	
Exeter, Christ Church Sunday-school	2 42

DIOCESE OF NEW JERSEY,	
"M. P. B. G.".....	10 00

DIOCESE OF NEW YORK,	
*Mrs. Mary C. Scrymser.....	1,000 00

DIOCESE OF OHIO,	
Toledo, Woman's Auxilliary of St. Andrew's Church.....	1 00

DIOCESE OF PENNSYLVANIA,	
Anonymous	\$ 100 00
Anonymous	1,000 00
Miss Mary K. Gibson, Wynnewood	500 00
Media, Woman's Auxilliary, Christ Church...	1 50
Philadelphia, Church of the Epiphany, Pelham	2 50
Philadelphia, Holy Trinity Memorial Chapel..	3 95
Philadelphia, Woman's Auxilliary, St. Anna's Church, West Philadelphia	1 00
Philadelphia, Woman's Auxilliary, St. James's Church, West Philadelphia	20 00
Philadelphia, Woman's Auxilliary, St. Matthias's Church, West Philadelphia	5 00
Radnor, Woman's Auxilliary, St. Martin's Church	18 00
	<hr/>
	1,651 95

DIOCESE OF SOUTHERN VIRGINIA,	
Augusta county, Augusta parish, Staunton, Rev. Roger A. Walke.....	27 41
Chesterfield county, Manchester parish, Meade Memorial Church, Mrs. Benj. Dennis	5 00
	<hr/>
	32 41

DIOCESE OF VIRGINIA,	
Henrico county, Richmond, Grace Church	35 00

DIOCESE OF WESTERN NEW YORK,	
Buffalo, St. James's Church.....	21 54

DISTRICT OF NORTH DAKOTA,	
Fargo, Woman's Auxilliary.....	5 00

Interest on deposits.....	84 90
Balance, June 1st, 1910.....	3 30
	<hr/>
Total.....	\$3,812 53

* These items have already appeared separately in THE SPIRIT OF MISSIONS, and were paid over, when received, to the Special Committee toward repayment of a loan.